UTTAR PURANA

UTTAR PURANA — PART 1

English Translation of Hindi Commentary

(Shrimad Gunabhadracharya, translated from the Hindi rendition)

Published under the auspices of Shri 108 Shantisagar Maharaj,

Shri Digambar Jain Jinvani Jirnoddharak Sanstha, Phaltan

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SECTION I: THE PURANA OF AJITANATH — 48th CANTO

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Salutation to the passionless Lord (Shri Vitaragaya Namah).

[v.1] Just as pure water washes away impurity, so the flawless and faultless words

of Ajita wash away the impurity of attachment, aversion and the like that dwell in

the minds of the worthy souls (bhavyas). May those Ajitanath Jinendra always be

victorious.

[v.2] I shall narrate the pure life-story of that same Ajitanath Bhagavan. By

listening to it, the worthy souls attain the glory of liberation without any

obstacle or hindrance.

[v.3–4] In the eastern Videha region of this Jambudvipa, on the southern bank of

the Sita River, lies the vast land called Vatsa. In it stands the city of Susima,

prosperous with wealth and grain. At one time a king named Vimalavahana ruledover it.

[v.5] In the world, people earn virtues because they desire them — that is the

natural rule. Yet the remarkable thing about this king was that virtues came and

settled in him on their own, without his even seeking them.

[v.6] Endowed with power and accomplishment, the king governed his subjects with

justice and affection, treating them as his own children, ever diligent and

untiring.

[v.7] "From dharma comes merit, from merit comes wealth, and from wealth one can

obtain whatever one desires." Thinking thus, the king became a devoted follower of

the flawless Jain dharma.

[v.8] Once, due to the arising of the Sanjvalan passion-state, that wise and

knowledgeable king was overcome by dispassion for worldly affairs and began to

reflect thus within his mind:

[v.9–10] "The soul's residence in this body lasts only for the measured duration of

the life-karma — and that duration is passing away moment by moment, like the water

in a clock. Therefore, before that water of life is entirely spent, I shall devote

myself to the Jain dharma, which is the true path to heaven and liberation."

[v.11] Thinking thus, the king severed the noose of desire, became detached from all

objects, and together with many other kings, accepted Jain initiation (diksha).
[v.12] Performing intense austerities for a long time, and being well-versed in

the eleven Angas (scriptural limbs), that virtuous Vimalavahana, by the strength

of his pure resolve, bound the Tirthankara name-karma.

[v.13] At the end of his life, having attained final meditation (samadhi-marana),

he departed from this body and became an Ahamindra (celestial being) in the

celestial vehicle called Vijaya, possessing a lifespan of thirty-three ocean-

measure ages.

[v.14–17] There, both his material and psychic Shukla-lesya (pure spiritual

radiance) arose. He obtained a beautiful body, one arm in height, endowed with

auspicious colour, fragrance, taste and touch. He breathed once every sixteen

months and fifteen days, partook of mental food once every thirty-three thousand

years, and could perceive all material objects up to the axis of the cosmos through

his clairvoyance. He had the power to uproot and transplant that cosmic axis, and

could transform his body to the same extent. He enjoyed the bliss of non-sensory

experience (apravichara), which was infinitely greater than the bliss of sensory

experience.

[v.18–20] Before this great soul descended to earth, for six months prior, day by

day — through the power of the Tirthankara-nature karma — Kubera rained three and a

half crore jewels upon the home of King Jitashatru of Ayodhya, the capital of the

Bharata region of Jambudvipa, a scion of the Ikshvaku clan of the Kashyapa lineage,

by the command of Indra.

[v.21–23] Thereafter, on the night of the new moon in the month of Jyeshtha,toward the end of the night when the Rohini constellation was rising, just before

the Brahma muhurta, Queen Vijayasena had sixteen auspicious dreams. After that she

saw a being of divine radiance entering her lotus-like mouth. When morning came,

the queen asked Maharaja Jitashatru about the significance of these dreams, and he,

through his own clairvoyance of limited range, revealed that a son who would be a

Tirthankara was to be born.

[v.24–25] On the tenth day of the bright fortnight of the month of Magha, Queen

Vijayasena gave birth to the Lord — pure as crystal, arrived from the Vijaya

celestial vehicle, adorned with the three eyes of clairvoyance, the ornament of all

the world's future masters.

[v.26–27] After fifty lakh crore ocean-measure periods had elapsed since the

liberation of Adinath, the gods carried this beautifully formed Lord to Mount Sumeru

and performed the birth-anointment (janmabhisheka), and gave him the auspicious

name Ajitanath.

[v.28] Ajitanath's lifespan was seventy-two lakh purvas, and the height of his

body was four hundred and fifty bows (dhanus).

[v.29–31] This Lord, whose body shone like gold and who had conquered all external

and internal enemies — eighteen lakh purvas passed in his youth, and fifty-three

lakh purvas were spent enjoying royal prosperity and various sensory pleasures.

[v.36–39] Having relinquished all attachment, he mounted the palanquin named

Suprabha, carried by humans, gods and vidyadharas, and went to the Sahetuka forest.On the ninth day of the bright fortnight of the month of Magha, in the evening, when

the Rohini constellation was ascendant, he accepted Jain initiation (diksha) under a

Saptaparna tree, along with a thousand kings, observing a sixth-meal fast.

[v.40] The next day, when the Lord's meditative session was complete, he proceeded

to the city of Ayodhya to receive alms, bearing the four forms of knowledge — Mati,

Shruta, Avadhi and Manahparyaya — giving supreme joy to the donors.

[v.41] There, a king named Brahma received him with ninefold devotion and gave

fitting alms, thereby acquiring immeasurable merit, and a rain of the five divine

miracles (panchashcharya) fell.

[v.42] For twelve years the Lord remained in the pre-omniscient (chhad-mastha) state,

and thereafter, on the eleventh day of the bright fortnight of Pausha, in the evening,

in the Rohini constellation, he destroyed the four destructive karmas and attained

omniscience (kevalajnana).

[v.43–48] The Lord had ninety chief disciples (ganadharas) beginning with Simhasena;

3,750 who knew the entire canon, 21,600 instructor-monks, 9,400 clairvoyants, 20,000

omniscients, 20,400 possessors of transformation-power, 12,450 mental-perception

knowers, and 12,400 scholars of the highest doctrine. In total, there were one lakh

ascetics; 3,20,000 nuns beginning with Prakunjha; 3,00,000 male laypeople; 5,00,000

female laypeople; and innumerable gods and goddesses.

[v.49] Thus surrounded by the twelve assemblies of ganadharas and others, Lord

Ajitanath began to expound in clear detail the nature of samsara and liberation, andtheir causes and effects.

[v.50] Adorned with the glory of the divine assembly (samavasarana), the Lord was

possessed of eight divine miracles born of immeasurable merit; he regarded friend

and foe equally; he was adorned with intense dispassion; and he was renowned as one

who guides both self and others.

[v.51] This great one is never conquered by sins, nor can any debater defeat him —

hence his name "Ajita" (unconquered) is truly fitting. Thus worthy of the

veneration of the learned, this Lord, after travelling through all of Bharata-kshetra,

arrived at Mount Sammeda (Sammed Shikhar) and stood in silence, having taken a

one-month vow of stillness.

[v.52–53] At that time, the Lord performed the manifold destruction of karma-natures

— annihilating their duration and so forth entirely. He performed the various

samudghata processes. By the power of the third Shukla-dhyana (fine-activity

meditation), he completely restrained the activities of mind, speech and body. Then,

taking refuge in the fourth Shukla-dhyana (Vyuparata-kriya-nivritti), and through

the Pratima-yoga, he destroyed the perishable body and attained the eight

imperishable qualities of the Siddhas. The day Ajit Bhagavan attained liberation was

the fifth day of the bright fortnight of the month of Chaitra; the Rohini constellation

was rising, and it was the time of dawn.

[v.54] Salutation with devotion to that Ajitanath — who in the birth of Vimalavahana

was first a formidable king for his enemies, then a devotee of sin-destroying austerity,

and thereafter an exalted god enjoying the finest pleasures of the Vijaya celestialvehicle.

[v.55–56] O worthy souls! Humbly follow the dharma prescribed by that flawless

omniscient. May that Lord — who though the second among the Tirthankaras is

nonetheless incomparable and unparalleled — sustain this difficult and extensive

path of Purana-narration.

SECTION II: THE PURANA OF CHAKRAVARTI SAGAR

[v.57] In the Tirtha of the second Tirthankara Ajitanath, the second Chakravarti

(universal sovereign) was Sagar. His story is now narrated — O wise Shrenik, listen

with attention!

[v.58–59] In this very Jambudvipa, in the eastern Videha on the southern bank of the

Sita River, lies the land called Vatsakavati. Its city of Prithvinagara was ruled

by King Jayasena, beloved of the people; his chief queen was Jayasena. Their two

sons were Rati-sena and Dhriti-sena.

[v.60–61] These two fortunate sons surpassed even the sun and moon with their

brilliance. One day, for some reason, Ratisena died. And indeed — when the hour of

death comes, what does not become its occasion? When the ordained span is complete,

even a trivial cause brings death.

[v.62–63] Just as when a vine is severed, both the wish-fulfilling tree and thecreeper are scorched, so too Ratisena's death brought overwhelming grief to both

Jayasena and his queen. They were seized by the fainting that precedes death — and

rightly so, for enemies, once they find their moment, never fail to cause harm.

[v.64] Physicians gradually revived them with various remedies, and then great

teachers, like revered preceptors, consoled Maharaj Jayasena with great difficulty.

[v.65] Thereafter the king began to regard this body as the abode of suffering and

resolved firmly to restrain it, preparing himself to defeat even Death — and rightly

so, for wise men should do exactly this.

[v.66] He began to shed his life-consuming possessions like old leaves, and

installed his noble sixth son Dhritisena on the throne.

[v.67] Going before the guru Yashodhara, he accepted the pure path of liberation

(diksha) as prescribed, and many kings including Maharuta also took initiation

alongside him.

[v.68] At the end of his life, the monk Jayasena accepted the final meditation

(samadhi-marana) and was born as a god named Mahabala in the sixteenth and highest

heaven, Achyuta.

[v.69–72] King Maharuta similarly performed austerities, accepted samadhi-marana,

and was born as a god named Manikethu in that same Achyuta heaven. The two were

bound by great affection, and so they made a vow: "Whichever of us departs first,

the one who remains shall awaken the other." In due course, the god Mahabalaenjoyed the heavenly pleasures for twenty-two ocean-ages, then was born as Sagar,

son of King Samudravijaya and Queen Subala, of the Ikshvaku lineage in the city of

Ayodhya in the Kosala region. His lifespan was seventy lakh purvas.

[v.73] His body was four hundred and fifty bows tall, perfect in all marks, with

a lustre like gold, and he was greatly endowed with prosperity.

[v.74–75] After eighteen lakh purvas of youth, he obtained the rank of Mahamandaleshvara

(supreme sovereign). After another eighteen lakh purvas, the chakra (divine discus capable of

conquering all six divisions of earth) appeared for him, along with all the accompanying powers.

[v.76–78] Like the first Chakravarti Bharata, he too conquered all directions for

a long time, gathered the finest treasures of every land, and kept all under his

command. Returning after the conquest, he came to Ayodhya — a seat of royalty and

splendour — and lived happily, enjoying the ten kinds of pleasures in full measure.

That meritorious king had sixty thousand sons; so full of virtues were they, it was

as if Brahma had manifested virtue itself in the form of those sons.

[v.79–81] One day, the sage-king Shri Chaturmukha came to the Siddha forest, and there the

omniscience that illumines all things — seen and unseen — arose in him. All the gods came to

his auspicious festival. Manikethu also came, and there he wished to know where the god

Mahabala had been born. Using his clairvoyance, he discovered that Mahabala, by the fruition of

his remaining merit, had become Chakravarti Sagar. When Manikethu came to Sagar and began

to speak:

[v.82–83] "Do you remember? When we were both in the Achyuta heaven, we took a vow that

whichever of us was born first, the other who remained would reveal to him the true nature of

things. You have long enjoyed this empire, the very essence of human birth. O worthy soul!

What gain is there in these pleasures, as terrifying as a serpent's hood?""Therefore, O King, now prepare for liberation." — Even after Manikethu said this, the Chakravarti

remained unmoved. And indeed, without the ripening of the right time (kala-labdhi), how can

the path to liberation be found?

[v.84–86] Knowing that Sagar was still averse to the path of liberation, Manikethu

engaged in other conversation and departed — and rightly so, for those who know the

proper sequence do not do anything contrary, even out of affection. Thinking

"Shame on these pleasures that corrupt even at one's own words, that produce

various sins and are so hard to abandon!" — thus disgusted, the god Manikethu

returned to heaven.

[v.87–89] After some days, Manikethu devised another plan to draw the king toward

initiation and descended to earth. He fashioned for himself a supremely beautiful

body, radiant as the moon, blazing as the sun, so beautiful it surpassed even

Kamadeva. Taking this form, with all his senses subdued, he assumed the guise of

a Charana-muni (wandering ascetic), and absorbed in contemplation of supreme

restraint, having bowed to the Jinendra deity, he seated himself in Sagar's

Jinalaya (Jain temple).

[v.88–89] When the king saw this Charana-muni, he was filled with wonder and asked:

"Why have you adopted this austerity in the beauty of your youth?" The Charana-muni

fashioned a reply:

[v.90–91] "This youth — old age will devour it. Life is wasting away every moment.

This body is worth abandoning — it is impure, a source of all manner of sins, hard

to control, and a vessel of sorrows. This soul is forever subject to the union with

the undesired and the separation from the desired.[v.92] This soul has been caught in the cycles of birth and death since beginningless

time, and will remain so for infinite time to come.

[v.93] All these sufferings are given by the enemy called karma. Therefore, just

as one burns and purifies gold ore to extract pure gold, I shall burn away these

karmas in the fire of austerity and attain imperishable purity."

[v.94] Upon Manikethu saying this, Sagar Chakravarti was indeed frightened by the

sorrows of samsara — but he did not proceed toward the path of liberation, for he

was firmly bound by the chains of his sons.

[v.95] Seeing this, Manikethu became very grieved and thought: "This man's samsara

is still very vast — not small, not near its end." And rightly so — which wise man

does not grieve when his remedy proves fruitless?

[v.96–97] The god thought further: "This Chakravarti, enslaved by the trifling

prosperity of empire, has forgotten even the glory of the Achyuta heaven and the

glory of liberation — and rightly so, for where is the capacity for reflection in

those who are enslaved by desire? It seems he considers only the gain of having

sons as his true gain, not the attainment of the glory of heaven and liberation."

Thus reflecting, the god departed.

[v.98–101] Many days later, the princes — proud as young lions — felt a stirring

of pride, came before the Chakravarti in his assembly and submitted: "The youth of

a kshatriya's sons is not worth anything until the father sends them to accomplishsome difficult task. If a father does not send them on a hard mission, what is the

use of being born and living? Birth and living are common to all beings. Therefore,

O King, please command us to some act of courage, so that this idleness and

negligence — born of merely eating and lying about — may be destroyed."

[v.102–103] Hearing this, the Chakravarti said with pleasure: "My sons, the chakra

has already accomplished everything — between the Himavan mountain and the sea,

what object is there that is not already mine? So I give you this task: all of you

together, enjoy my royal prosperity in a fitting manner."

[v.104] Thus King Sagar repeatedly turned them away, and they fell silent — rightly

so, for those born of a pure lineage obey their father's command.

[v.105–106] The princes came again one day and submitted: "If you do not give us

some work, we will not enjoy your kingdom either." Somewhat troubled, the king

thought: "What work can I assign them?" Suddenly he remembered and said with great

joy: "There is one religious work yet to be done."

[v.107–108] The king then commanded all the princes: "King Bharata built twenty-four

Jinalaya temples of the Arhant deity on Mount Kailash with great jewels — cause

the flow of the Ganga to encircle that mountain as a moat." Hearing this, the princes took the danda-ratna (staff-gem) and swiftly accomplished this task.

[v.109–115] The god Manikethu was again stirred by affection and nobility and reflected on yet another plan to guide Sagar. He considered that speech may be of four kinds: that which is beneficial and also pleasant; that which is beneficialbut unpleasant; that which is pleasant but not beneficial; and that which is neither beneficial nor pleasant. Abandoning the last two, one should speak only of what is beneficial — so he resolved. Coming to Mount Kailash, he took the form of a cruel serpent and rendered those proud princes unconscious, like a heap of ashes. This is right — for sometimes friends must do what is unpleasant, if it serves a higher good.

[v.113–115] Though the ministers came to know of the death of those princes, knowing the king's extreme love for his sons, they could not bring themselves to tell him and remained silent, hiding the truth. Then Manikethu came to Sagar in the form of a Brahmin, overwhelmed with grief, and submitted: "O King! While you protect this realm and all is well throughout the land, Yama has taken my son beyond his allotted span — today, without his consent, Yama has carried him away. If you do not bring him back from Yama today, then know that before your very eyes, he will take me too.

For what will the arrogant not do? He who is greedy for unripe fruit — will he leave the ripe?"

[v.116–117] Hearing the Brahmin's words, the king smiled and said: "O Brahmin! I know that it is only the Siddha Bhagavans who can drive away Yama — no one else

can prevail against him."

"Along with this, a great boon must be made." — Upon the Brahmin saying this, his

words like a thunderbolt shattered the king's heart into pieces, and for a moment

the king became motionless, like one without life (fainting).

[v.121–123] With water mixed with sandalwood and khus-khus paste, with the wordsof friends, with sprinkling and the application of sandalwood paste and the like,

he was gradually revived. And then he began to reflect:

[v.124–125] "All is transient! This body is a doer of inauspiciousness, impure,

decaying and repulsive.

[v.126–127] Youth is like the colours of a rainbow — knowing all this about the

world, people go to the forest to perform austerities. 'I am a fool, still

enthralled by this even today.' — Reflecting thus, he installed the worthy

Bhagirata — son of the king of Bhagali-desha, Simhavikrama, through his daughter

Vidarbha — on the royal throne.

[v.127–128] He himself accepted initiation from the omniscient Dridhsharma and

shone in the kingdom of austerity — rightly so, for noble souls remain at home

only until they perceive a cause for renunciation.

[v.128–132] Then the god Manikethu came to the princes and having revealed his

disguise and sought forgiveness from all. All said: "Friend, what offence is yours?

You did what was dear and beneficial to us." With such pleasant words, the monks

comforted the god at that time. Knowing that his purpose was accomplished, the god

departed contentedly to his heaven — rightly so, for it is precisely by doing good

to others that great ones are generally satisfied.

[v.133–134] Bhagirata also went to those same monks, saluted them with devotion,

heard the nature of dharma, and accepted the lay vows (shravakas vrata) prescribed

by the Jinendra deity.[v.135–136] Thereafter, the friend Manikethu-deva went before all those monks

including Sagar and revealed his disguise, and sought forgiveness from all. All

said: "Friend, what offence is yours? You did what was dear and beneficial to us."

With such pleasant words the monks comforted the god, who then departed satisfied.

[v.137] All those wise monks performed excellent austerities in the prescribed

manner for many days, and then, having arrived at the peak of Sammeda Shikhar,

through Shukla-dhyana they departed from there to liberation.

[v.138–139] Upon hearing news of all their liberation, great dispassion arose in

Bhagirata's heart. He gave all his royal prosperity to Varadatta, went to Mount

Kailash, and accepted initiation from the great monk Shivagupta, and stood in the

Pratima-yoga on the banks of the Ganga. Indra came and anointed both of Bhagirata's

lotus-feet with the water of the milk-ocean; the flow of that water of anointment

merged into the Ganga — and from that time forward, the Ganga came to be regarded

as a sacred tirtha in this world. Bhagirata performed supreme austerities on the

banks of the Ganga and attained liberation from that very spot.

[v.142] Gautama Swami said to Shrenik: "There is no friend like a true friend, in

this world or the next. Even the most secret things, which cannot be said before

one's own parents, can be told to a friend. A friend, without counting even his

life, accomplishes the most difficult tasks. Manikethu-deva himself is the living

example of this. Therefore in this world one should have such a noble friend."

[v.143] May those Sagar-Bhagavan be ever victorious — who was the brave andunconquerable Jayasena, and who became the great Mahabala god in the Achyuta heaven,

then the complete Chakravarti Sagar, and who finally, as the last-bodied one,

destroyed all karmas and remained as pure self-nature alone.

— Thus the 48th Canto of the Mahapurana of Shrimad Gunabhadracharya, narrating

the Purana of Ajitanath Tirthankara and Sagar Chakravarti, is complete. —

First Section of the new Hindi translation of Shri Uttarpurana composed by

Shrimad Gunabhadracharya is concluded. [Section 1]

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SECTION III: THE PURANA OF SAMBHAVANATH — 49th CANTO

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May Lord Sambhavanath grant me well-being — he whose right knowledge (kevalajnana)

clearly reveals all objects present before it, i.e. all material things of the

world appear in whose knowledge, and who destroys all forms of heresy.

[v.1] In the eastern Videha region of this Jambudvipa, on the northern bank of the

Sita river, lies a land called Kaccha. Its city of Kshemasura was ruled by King

Vimalavahana. For some reason he quickly became dispassionate and began to reflect

that there are three causes of dispassion present in this world:

[v.2–4] First, this soul, while living right in the midst of Yama's domain, yet

because of the rise of the moha-karma (delusion), desires only to continue

living and does not think of the means to escape — shame then upon that darkness![v.5] Second, this soul's life is composed of very few and numbered moments; it

takes those same moments as its refuge, but those very moments, through the

activities of breathing and the like, are constantly depleting it and in the end

deliver it to the proximity of Yama.

[v.6] Third, these beings, tormented by the heat of desire, seek refuge in the

shade of the wish-granting tree at an old broken bank of the river of sensory

pleasures — but that refuge cannot protect them with peace and safety.

[v.6] Reflecting thus, he gave his kingdom to Vimalakiti and, taking initiation from

the Jinendra Svayambhuprabha, became his disciple.

[v.7–8] Having mastered the eleven Angas, he contemplated the sixteen auspicious

meditations (solah-karana-bhavana), and in the end bound the Tirthankara name-karma

that would cause three worlds to tremble. At the end of his life he relinquished his

body through the final meditation and became an Ahamindra in the beautiful celestial

vehicle called Sudharshana in the first Graiveyaka heaven.

[v.9–12] His lifespan there was twenty-three ocean-ages, his body was sixty angulas

tall, he had the Shukla-lesya, breathed once every eleven and a half months, took

mental food once every twenty-three thousand years, had non-sensory (apravichara)

pleasures, possessed clairvoyance extending to the seventh hell, and could travel

and transform himself up to that same extent. In this way he enjoyed the pleasures

of an exalted Mahendra, adorned with the powers of anima, mahima and so forth born

of meritorious fruition.[v.14–15] Thereafter, in the Bharata-kshetra of this same Jambudvipa, the king

of Shravasti city was named Dridharaja, of excellent radiance, born in the Ikshvaku

lineage and Kashyapa clan, whose queen was named Sushena. When six months of the

Ahamindra's life remained, a shower of jewels began to fall on the king's house,

and his glory spread everywhere.

[v.16–17] On the eighth day of the bright fortnight of Phalguna, at the time of

the Mrigashira constellation, Queen Sushena had sixteen auspicious dreams through

the power of meritorious karma. After those dreams she saw a beautifully marked

elephant, adorned as if with the summit of Mount Meru, entering her mouth. Upon

hearing the meaning of those dreams from her husband, she was greatly pleased. On

that very day the Ahamindra completed his lifespan and entered her womb. In the

ninth month, on the full-moon day of Kartika, when the moon was in the Mrigashira

constellation, the Lord was born.

[v.20–23] At the conclusion of the birth-celebration, the Indras praised the Lord:

"O Sambhavanath! Even without the arising of the Tirthankara name-karma, by your

mere birth alone, joy has come to all beings." They praised the Lord's body as a

wish-granting tree adorned with branches of long arms, at whose sight the bee-like

gaze of the gods is satiated for a long time. "Just as the brilliance of pure

Syadvada-speech surpasses the opinions of Kapila and others, so your radiance too

shines, surpassing the brilliance of all." "Just as sandalwood is adorned with its

joyful fragrance, so you too, through the Mati-jnana, Shruta-jnana and Avadhi-jnana

that arose simultaneously, are benefiting the world." After offering stuti, the

Indra performed an ananda-nataka, and having handed the Lord over to his parents,departed to heaven with all the gods.

[v.25–27] After the interval since Sambhavanath, the Lord was born with a lifespan

of sixty lakh purvas and a body height of four hundred dhanus. When one quarter of

his lifespan — fifteen lakh purvas — had passed, he obtained royal glory. For forty-

four lakh purvas and four purvangas he experienced pleasures brought by the gods at

every moment. Thereafter, upon seeing a cloud disperse, self-knowledge arose in him,

and he became dispassionate.

[v.28–30] He began to recall his earlier lives and reflected: "Within this body,

it is the life-karma itself that is Yama; those of other faiths, in error, point to

some other Yama. These worldly beings, not knowing this, are killed by that Yama

(i.e., life-karma) again and again. Yama resides in this very body and yet causes

the body's decay; still this soul seeks to dwell in this same body again and again."

[v.32–35] "Absorbed in the juice of attachment, this soul regards even the tasteless

objects of the senses as delicious — shame, again and again, upon this disorder of

its intelligence carried on since beginningless time! The union of the soul, the

senses, lifespan and desirable objects is what is called happiness in the world.

Why does the soul not know that permanent happiness is the union with its own Self?

Why does it not even reflect on it?

The union with the Self alone is eternal; all else is impermanent and a giver of

suffering. This prosperity is fleeting as lightning — whoever abandons the desire

for it attains the ever-abiding, pure radiance of right knowledge." Thus the Lord

was contemplating the true nature of things when the Laukantika-devas

(celestial messengers) arrived, praised him, and departed.

Lord Sambhavanath gave his kingdom to his son; the Indras came and celebrated his

initiation. He then mounted the palanquin named Siddhartha and, accompanied by thegods, set out and along with a thousand kings accepted the Jain initiation in the

forest called Sahetuka.

[v.38–39] The next day, mental-perception knowledge (manahparyaya-jnana) arose in

him, and the gold-radiant Lord entered the city of Shravasti to receive alms. King

Surendradatta saw him and immediately performed the padgahana (formal reception),

and gave proper alms. At that same moment, the five divine miracles (panchashcharya)

of resplendent jewels rained upon his house.

[v.40–41] The pure-minded Lord then took a vow of silence and performed austerities.

After fourteen years thus, on the fourth day of the dark fortnight of Kartika, in

the Mrigashira constellation, in the evening, beneath a Shalmalī tree in that same

Sahetuka forest, having taken the vow of Bela (second-meal fast), the Lord was

seated, and on that very day he destroyed the four destructive karmas — knowledge-

obscuring, perception-obscuring, deluding and obstructing — and attained omniscience.

[v.42–49] All the Indras — of the Kalpavasi, Bhanavasi, Vyantara and Jyotishka

classes — came together and celebrated the omniscience festival. Just as the best

of mountains Meru is adorned by the small mountains around it, so the Lord was

adorned by 105 ganadharas headed by Charushena. There were 2,150 who knew the

eleven Angas and fourteen Purvas; 1,29,300 instructor-monks; 9,600 clairvoyants;

15,000 omniscients; 29,800 possessors of transformation power; 12,150 mental-

perception knowers; 12,000 scholars of the highest doctrine — totalling two lakh

monks. There were 3,20,000 nuns beginning with Dharmarya; 3,00,000 lay-men and

5,00,000 lay-women. Beyond these, gods, goddesses and animals in countless numbers

attended him. Thus the Lord was the master of twelve assemblies filled with theserighteous beings. He was endowed with thirty-four special marks and eight divine

miracles; he gladdened all with the moonlight of divine sound; he brightened those

who bowed to him like the sun brightening the lotus. He always moved in the pure

realm — lustrous, free of all blemish, with all enemies destroyed, dispeller of

darkness. He was surrounded by ascetics like stars, was the enemy of Kamadeva,

bore the great light of knowledge, always moved in Samyak-charitra, was ever rising

like the Pole Star, was served by all three worlds, caused the blossoming of the

lotus-like worthy souls, illumined all — the cosmos and beyond — and constantly

destroyed all darkness, inner and outer.

[v.54–56] Thus, outshining even the moon, he began to travel about to shower dharma

on all — rightly so, for the actions of the noble are like clouds, bringing joy to

all. Finally, when one month of his life remained, he stopped his wandering,

arrived at Mount Sammed Shikhar, and together with a thousand monks took the

Pratima-yoga. On the sixth day of the bright fortnight of Chaitra, in the Mrigashira

constellation, at the time of sunset, he attained the company of liberation.

[v.57–59] The Lord of the fifth omniscience (kevalajnana) and abiding in the fifth

mode of liberation — all the gods together came and worshipped at his fifth auspicious

liberation (moksha-kalyana). The Lord Sambhavanath, skilled in knowing the means,

transcended the eight excellent stages of restraint from the sixth to the fourteenth,

destroyed the eight most vicious karmic enemies in sequence, fashioned a body of the

eight perfect virtues — led by right faith — and protecting the eternal eighth earth,

became resplendent there in the experience of infinite joys forever.

— Thus the 49th Canto narrating the Purana of Sambhavanath Tirthankara in the newHindi translation of the Mahapurana is complete. Second Section concluded. —

SECTION IV: THE PURANA OF ABHINANDANANATH — 50th CANTO

May Lord Abhinandana-Swami protect those who salute him — he from whose true speech

the truth of his words is proven, and whose true words prove the truth of his

omniscience.

[v.2–5] In the eastern Videha region of the Jambudvipa, on the right bank of the

Sita River in the land called Mangalavati, lies a city called Ratnasanchaya. King

Mahabala ruled there, master of great glory and support of the four varnas and

ashramas. During his reign, injustice was never heard of; all subjects moved freely

in their respective paths. In that king, the six royal qualities had themselves lost

their excellence — and even made worthless as they were, he was yet virtuous through

dana (generosity), satya (truthfulness) and other virtues. He was the sole master

of all prosperity — though Sarasvati, Kirti and Viralakshmi were all consorts of

that Lakshmi, he showed love to all, and each was content in its own place.

[v.8–9] The wish-fulfilling tree of his body was adorned with the wish-fulfilling

vine of his queens and bore all the fruits of joy that one could desire. His lengthy

span of time passed happily, like a moment, in the service of the bee-like gaze of

his beautiful queens' lotus-faces.

[v.10–11] One day, even though all desired pleasures were available to him,dissatisfaction arose and that noble king gave all his kingdom to his son Dhanapala.

Going before the Guru Vimalavahana, he accepted initiation, mastered the eleven

Angas, and contemplated the sixteen cause-meditations.

[v.12] Through the contemplation of these meditations, the Tirthankara name-karma

was bound — the karma which would bear the fruit of five auspicious events

(kalyanaka). This is rightly so, for what do the learned not obtain?

[v.13] At the end of his life he accepted the final meditation (sanyas) and,

having relinquished his body, became an Ahamindra in the celestial vehicle called

Vijaya in the first Anuttara heaven with a lifespan of thirty-three ocean-ages.

[v.14–15] In the celestial vehicle Vijaya, he experienced pure self-bliss like

refined gold. At the end of his lifespan his mind was tranquil; he contemplated the

wealth of dispassion, engaged in devotion to the Arhant deity, and remained there

preparing to take birth in the Bharata-kshetra.

[v.16–18] In Ayodhya city of this very Bharata-kshetra, a king named Svayamvara of

the Ikshvaku lineage and Kashyapa clan, possessor of wonderful glory, ruled; his

chief queen was named Siddhartha. When six months of the Ahamindra's life remained,

a shower of jewels began to fall at that queen's house, and she came to be regarded

as supremely venerable. On the sixth day of the bright fortnight of Vaishakha, in

the auspicious Punarvasu constellation, during the last quarter of the night, she had

sixteen auspicious dreams, and at the end she saw an elephant entering her mouth.

She asked her husband about these dreams in the morning.[v.19–20] Hearing the dreams' significance, she was greatly pleased. By the fruition

of her own meritorious karma, on the twelfth day of the bright fortnight of Magha,

in the Aditya-yoga and Punarvasu constellation, she gave birth to an excellent son.

By the Lord's special power, Indra's throne trembled; knowing through his

clairvoyance that a Tirthankara had been born in the three worlds, Indra came

immediately.

[v.21–24] With his goddess and many other gods, Indra came swiftly and carried the

divine child — shining like the rising sun — to Mount Meru, seated him on the divine

throne, anointed him with the waters of the milk-ocean, adorned him with all manner

of ornaments, and gave him the name Abhinandana. With great devotion showing many

emotions and acting out fine performances, the thousand-eyed Indra with many arms

performed the tandava-dance in the sky, his love reaching the highest pitch. Then

returning to Ayodhya, removing the illusory substitute-child, he placed the real

Lord before his parents, and all the gods departed to their respective realms.

[v.25–27] After ten lakh crore ocean-ages following Sambhavanath, Abhinandana-Swami

was born. His lifespan was fifty lakh purvas, his body height three hundred and

fifty dhanus; his lustre was like the rising moon; he was an accumulation of merit

and blazing like the sun.

[v.29–32] His father gave him the kingdom saying "Enjoy this excellent realm" and

departed for the forest to practise austerities. At that time the moon coveted his

radiance; the sun coveted his brilliance; Indra coveted his sovereignty; and desire

longed for what was his. His atoms of merit, each growing infinitely with each

moment, bore fruit at every instant. Having conquered the radiance of all othersand delighted all subjects, he shone with his own brilliance, surpassing even the

sun and moon.

[v.35–40] He was resolute and charming in youth; resolute and bold in kingship;

resolute and still in austerity; and resolute, having attained greatness, in his

final state. His three powers bore the three accomplishments that promote dharma —

rightly so, for power is that which benefits both worlds. His fame filled the

scriptures; composed songs of praise written in letters and syllables filled the

texts; everyone's gaze was full of love for him; his memory arose constantly in

discussions of virtues. All the qualities that appear in great age had already fully

come to him from the beginning — if they had not come first, why would the thrones

of the Indras tremble and they come to serve him from the very womb? The excellent

triple-gem (right faith, knowledge and conduct) that came with him from previous

lives was present in abundance in him. After such time had passed, one day while he

was seated on the terrace of his palace, gazing at the sky, he saw a city made of

clouds — but it vanished before his very eyes. At that moment self-knowledge arose

and he began to reflect: "These pleasures are inevitably to be destroyed."

[v.46–50] "Though this body has been filled with all desired objects, like a

courtesan it will surely abandon me." The Lord also reflected: "In this body it is

possible to die only because life dwells in it; if there were no life there would

be no death. Therefore those who fear death should first fear life." "The

prosperities of this samsara are like a city built of clouds — just as that cloud-

city vanished before my eyes, so all these things are impermanent. Even the

foolish

can understand this very well." At that moment, the Laukantika-devas came and

worshipped him; all the gods celebrated his initiation ceremony. Thus, with allsenses pacified, Lord Abhinandana-Swami mounted the palanquin Hastachitra and on

the twelfth day of the bright fortnight of Magha, in the Punarvasu constellation

in the evening, arrived at the forest called Ugrodyana.

[v.51–54] There, along with a thousand distinguished kings, he accepted the sacred

Jain initiation with the vow of Bela, and at that very moment the fourth knowledge,

Manahparyaya-jnana, arose in him. On the day of his penance-break (parana), wishing

to receive alms, he entered Ayodhya city; seeing him, Maharaj Indradatta performed

his formal reception (padgahana); a faultless penance-break was completed, and so

the five divine miracles rained upon King Indradatta's house. Thereafter, having

taken the vow of silence, the Lord performed austerities for eighteen years.

[v.55–56] After eighteen years, having taken the Bela vow, he was seated beneath

a Vaishali tree. On that very day — the fourteenth day of the bright fortnight of

Pausha, in the evening, in the seventh Punarvasu constellation — omniscience arose

in him. At that very moment all the Indras came and worshipped him.

[v.57–65] In his samavasarana were 103 ganadharas headed by Vajranabhi; 2,500 monk-

scholars who knew the eleven Angas and fourteen Purvas; 2,30,050 instructor-monks;

9,800 clairvoyants; 16,000 omniscients; 19,000 possessors of transformation-power;

11,650 mental-perception knowers; 11,000 scholars of debate. In total there were

3,00,000 monks. Beyond these, 3,03,600 nuns headed by Merushena; 3,00,000 male

laypeople worshipping the lotus-feet of Lord Abhinandana; 5,00,000 female laypeople;

and innumerable gods, goddesses and animals in counted numbers served him. Such

were the twelve assemblies of the noble and worthy souls of which the Lord was the

master. Wandering and showering the nectar of dharma, the Lord travelled far and wideover the noble land. Finally he stopped his wandering, arrived at Mount Sammed

Shikhar, took a one-month vow of Yoga-nirodhya; then his divine sound ceased, he

was engaged in the actions of those days, and he had the two final pure dhyanas.

On the sixth day of the bright fortnight of Vaishakha, in the seventh Punarvasu

constellation, in the morning, through the Pratima-yoga, along with many monks, he

departed to the place of liberation.

[v.67–70] All the Indras came at that time, bowing with their eight limbs in

devotion, worshipped the Lord of the three worlds, offered salutation, and then

departed to their respective realms. May Lord Abhinandana Jinendra be ever victorious

— he upon whom the five-kalyana-born stream of jewels as Lakshmi was bestowed by

the Indras, and who received the embrace of the imperishable, karma-destruction-

born Moksha-Lakshmi! May Lord Abhinandana protect you — who in the birth in

Ratnasanchayapura was the king named Mahabala, then the victorious Ahamindra named

Vijaya in the Anuttara heavens, and then in Vrishabhadevas Ikshvaku lineage became

the king Abhinandana of Ayodhya!

— Thus the 50th Canto narrating the Purana of Abhinandananath in the new Hindi

translation of the Mahapurana is complete. Third Section concluded. —

SECTION V: THE PURANA OF SUMATINATH — 51st CANTO

May Lord Sumatinath give us good understanding — those who accept only Sumatinath's

wisdom as true wisdom, and those noble persons who always regard his words asauthoritative, shall certainly attain imperishable prosperity.

[v.1] In the Pushkalavati region of the eastern Videha in the Dharma-Khandadvipa,

on the northern bank of the Sita River, lies a land called Pushkalavati; its city

of Pundarikini was ruled by King Ratisena. Through the great merit he had acquired

in his previous birth, he obtained a very large kingdom that ever grew. During his

reign he never became angry — he had conquered all enemies — and was endowed with

prosperity of all kinds. He governed that kingdom with excellent policy, free from

all vices.

[v.2–11] The science of governance belonged to Ratisena alone; none other had such

wisdom. Among the four sciences of the state, the fourth — the science of punishment

(danda) — was never applied, for the subjects never strayed into any one of the many

punishable paths. The desire of the senses, when all desired objects are present,

is satisfied when the mind is content. That contentment was nothing rare for King

Ratisena, given his abundance of all desired things. He accumulated wealth through

the four means: earning, protecting, increasing and spending — and his faith was

that the Arhant alone is God. Thus he enjoyed the three Purusharthas — dharma,

artha and kama — in mutual harmony for a long time. One day he suddenly began to

think: "What is the good of the soul in this samsara? How can the happiness that

is far from the whirlpools of births and deaths in this cycle of existence be

attained? Neither from wealth and the fulfilment of desires can happiness come, for

these increase one's worldly wandering. Nor can true happiness come from the dharma

I practice while being a householder, for even that involves some sin. Therefore,

there must be some other dharma that is entirely free from sin, and from that alone

can the highest happiness come." Thus becoming dispassionate, that noble king gavethe heavy burden of the difficult-to-bear kingdom to his son Atiratha, and himself

took up the easy-to-bear burden of austerity.

[v.12–13] He accepted initiation before Lord Abhinandana, practised the eleven Angas,

and with the desire to conquer the enemy of moha, even relinquished attachment to his

body. He contemplated the sixteen auspicious meditations of the Tirthankara-nature,

and in the end, accepting the final meditation (sanyas), bound the karma for the

lifespan of the supreme Ahamindra.

[v.15–18] In the Vaijayanta celestial vehicle he became an Ahamindra with a body

of one ratni in height. There he breathed once every sixteen months and fifteen

days, took mental food every thirty-three thousand years, had Shukla-lesya, illumined

all the cosmic-axis with his radiance, knew all through his clairvoyance, could use

his transformative power up to that same extent, and could lift that whole region.

The pleasures of the Ahamindras are the principal pleasures for souls — free from

disturbance, free from sensory experience, and long-sustaining in the production

of dispassion. At the end of his lifespan he would come to this middle world with

great care.

[v.19–23] In Ayodhya city of this Bharata-kshetra, of the lineage and clan of

Vrishabhadevas, the victorious king Megharartha ruled, with his great queen Mangala.

When six months of the Ahamindra's life remained, the gods showered a rain of jewels

on this great queen and worshipped her. On the second day of the bright fortnight

of Shravana, in the Magha constellation, the queen dreamed sixteen dreams including

an elephant, and finally saw an elephant entering her mouth — on that very day Lord

Sumatinath entered her womb. She asked her husband about these dreams in the morning.Pleased by the meaning, in the ninth month, on the eleventh day of the bright

fortnight of Chaitra, in the Magha constellation, she gave birth to that Ahamindra-

soul — possessing the three knowledges Mati, Shruta and Avadhi, of divine form, the

master of the noble, and the Lord of three worlds.

[v.24–26] The Indras came at once and carried the Lord to Mount Meru, performed

the birth-festival with great splendour, and brought him back to his parents' home.

After nine lakh crore ocean-ages following Abhinandana, Lord Sumatinath was born.

His lifespan was forty lakh purvas, his body height three hundred dhanus, his lustre

like burnished gold, and his form naturally beautiful.

[v.31–52] (Description of the Lord's sublime physical characteristics — his

eyebrows, eyes whose gaze brought joy to the highest degree, his nose proud with

beauty, his cheeks surpassing the glory of the chest's Lakshmi, his teeth like

rows of kunda-flowers, his divine speech beyond compare, his neck encircled as

if by a necklace of the three worlds by Indra's own hands, his mighty shoulders

like mountain peaks, his arms hanging to his knees, his broad chest where both

Moksha-Lakshmi and Abhyudaya-Lakshmi dwelt together, his slender waist nonetheless

bearing the weight of his massive upper body with ease, his profound navel, his

shapely thighs compared to which plantain stems became the metaphor, his calves

— which Brahma made of thunderbolt lest slender calves could not bear the weight of

three worlds — and his feet which had taken on the form of a tortoise's back —

indicating the ten dharmas that would destroy karma. His toenails were as if the

moon in ten forms was serving his feet to attain the place of liberation. Such was

his whole body's beauty, adorned with auspicious marks and minor signs, that there

was no doubt it would be embraced by Mukti herself.)[v.55–75] After ten lakh purvas of youth, he obtained the empire that surpasses

heaven. In his kingdom he never committed violence or falsehood; even in a dream

no joy of theft or passion came to him. He suffered no unwanted union, no

separation from the desired, no disease, no regret — not any inauspicious states.

He was the master of all prosperity and ever served by gods, vidyadharas and humans.

Dispassion arose in him when twenty-nine lakh purvas and twelve purvangas of his

reign had passed. At that moment the Laukantika-devas came and praised him; Indras

came and anointed him. Then, mounting the palanquin named Abhaya, Lord Sumatinath

went to the Sahetuka forest, and on the ninth day of the bright fortnight of

Vaishakha, before noon, in the Magha constellation, along with a thousand kings,

taking the Tela (third-meal) fast, he accepted initiation, and simultaneously Mano-

paryaya-jnana arose in him. On his penance-break day, he went to Saumanas city;

King Paddyuti formally received him, gave faultless alms, and the five divine

miracles rained and he was worshipped. After that the Lord went to the forest,

maintaining silence and performing austerities with great vigilance, destroying

sins. After twenty years, one day in that same Sahetuka forest, seated beneath a

Priyanghu tree with the Tela vow, on the auspicious day of Chaitra in the Magha

constellation at sunset, omniscience blazed forth. All the Indras came at once and

worshipped him, and constructed the samavasarana.

[v.76–84] In his assembly there were 116 ganadharas headed by Amara; 2,400 knowing

the eleven Angas and fourteen Purvas; 2,04,350 instructor-monks; 11,000 clairvoyants;

13,000 omniscients; 18,400 possessors of transformation-power; 10,400 mental-

perception knowers; 10,450 scholars of debate — totalling 3,20,000 monks. Beyond

these, 3,30,000 nuns headed by Anantamati; 3,00,000 male laypeople and 5,00,000female laypeople served him; and innumerable gods, goddesses and animals in counted

numbers. Worshipped by the Indras, the Lord gave his divine teaching in the eighteen

sacred regions. As excellent seeds sown in excellent soil yield great fruit, so the

Lord sowed the seed of the divine sound bearing the great fruit of liberation, in

all languages to all worthy souls. When one month of his lifespan remained, he

stopped wandering, arrived at Sammed Shikhar, took the Pratima-yoga, and at the

end of his lifespan attained liberation. On the eleventh day of the bright fortnight

of Chaitra, in the Magha constellation, in the evening, Lord Sumatinath-Bhagavan

was liberated; at that very moment the Indras came and worshipped at his Moksha-

kalyana.

[v.85–87] He who was the king Ratisena master of Pundarikini, then the Ahamindra

in the Vaijayanta vehicle, and then the accomplished, infinitely glorious Tirthankara

Sumatinath endowed with all virtues — may those Bhagavan grant you all manner of

accomplishment. Those who during the birth-ceremony were called 'Sadyojata', who

at birth were adorned with ornaments made by the Indras and were called 'Vama'

(beautiful), who at the diksha-kalyana were called 'Aghora', who at the attainment

of omniscience were called 'Ishana', and who at liberation were called 'Tatpurusha'

— such supremely venerable Lord Sumatinath Jinendra, free from attachment and

aversion, take him as refuge for peace.

— Thus the 51st Canto narrating the Purana of Sumatinath Tirthankara is complete.

Fourth Section concluded. —

SECTION VI: THE PURANA OF PADMAPRABHA — 52nd CANTO

May Lord Padmaprabha-Swami always protect us — he who, since Lakshmi does not stay

steadfast on the lotus and therefore is not well adorned there, has abandoned the

lotus and taken refuge in the Jina.

[v.2–12] In the eastern Videha region of the second Dhataki-khanda island, on the

right bank of the Sita River, in the land of Vatsa, is a city called Susima. Its

king was named Aparajita, conqueror of all enemies internal and external, himself

unconquerable. He won over crooked men by his very valour; his arms had great

strength; his treasury was full; and his army of seven kinds was complete. By his

truth, the clouds rained according to the farmers' wishes and various crops grew.

By his generosity, poverty became like the flower of the sky on earth — those who

were once poor became wealthy through the king's gifts. Just as good seed sown in

good soil bears fruit, so all the virtues of kings were present in him; hence those

virtues of truth, generosity and excellence gave birth to other kindred virtues.

The various material prosperities of others could not lead that Aparajita to evil

paths — rightly so, for can the wind that uproots trees shake Mount Sumeru? Never.

He was adorned with the six royal qualities and those qualities were themselves

adorned by him. For a long time he enjoyed the excellent kingdom obtained through the

ripening of supreme merit accumulated in many previous lives. Then he began to reflect:

"In this samsara, all states are momentary and happiness is experienced only through

states — so when the cause perishes, how can the effect remain?" Seeing everything

as momentary, he gave his kingdom to his son Sumitra. Having gone to the Jinalaya

of Pihatakshrava and taken him as his initiation-guru, and having mastered the elevenAngas, he bound the Tirthankara name-karma. At the end, through samadhi-marana, he

relinquished his body and in the beautiful celestial vehicle Pritikara in the supreme

upper Graiveyaka heaven became an Ahamindra with a lifespan of thirty-one ocean-ages,

a two-hand body, Shukla-lesya, breathing once every thirty-one pakshas (fifteen and

a half months).

[v.16–21] After thirty-one thousand years he took mental food; he was satisfied; his

radiance and power and clairvoyance extended to the seventh earth; up to that same

extent he could exercise his transformative power; he enjoyed the pleasures of

Ahamindras. When his lifespan there was ending and the days to be born on earth

came, in the Koshambhi city of this Jambudvipa's Bharata-kshetra, of the Ikshvaku

lineage and Kashyapa clan, a great king named Dharana was ruling; his queen was

named Susima. She was honoured from six months prior through a rain of jewels and

other signs. On the sixth day of the dark fortnight of Bhadra, in the morning, when

the Chitra constellation was conjoined with the moon, she dreamed sixteen dreams

including an elephant, and finally saw an elephant entering her mouth. She rose and

asked her husband about the signs — upon hearing the significance, she was greatly

pleased. On the thirteenth day of the dark fortnight of Kartika, in the Magha

constellation, Lord Aparajita was born of Susima Devi, with the lustre of a red

lotus petal. All virtues arose simultaneously with the Lord's birth and all faults

were destroyed; the grief of all beings was destroyed by joy. At the birth of this

Lord who would set in motion the paths to heaven and liberation, the radiance of

Moha (delusion) was extinguished, and it trembled thinking "I am now destroyed."

At that time the learned spoke among themselves: "By the birth of this Lord who

would awaken all, many people will abandon the sleep of delusion; the enmity born

of birth-connection will be destroyed; Lakshmi will blossom; and fame will spreadthrough the three worlds." At that very moment the gods and Indras came, anointed

the Lord with the water of the milk-ocean on Mount Meru, and joyfully gave him the

name Padmaprabha.

[v.26–40] After ninety thousand crore ocean-ages following Sumatinath, Padmaprabha

was born in the Ikshvaku lineage. His lifespan was thirty lakh purvas, his body

height two hundred and fifty dhanus; the gods constantly worshipped him. When one

quarter of his lifespan — the period of youth — had passed, he obtained the kingdom

that has no enemy, the kingdom come down through successive generations. At the time

of his coronation, all felt as if their own coronation was happening; the eight great

fears were destroyed in that land forever. Poverty fled; wealth spread as one

desired; all auspiciousness and all prosperity were perpetually present. When no

one asked anyone else for anything, the donors themselves would always ask: "Who

among the men desires what object?" — donors were many, seekers were none. When

sixteen purvangas less than one lakh purvas of his lifespan remained, one day,

hearing of the condition of an elephant tied at his door, his memory of previous

births arose, and at that very moment he, knowing the true nature of things, began

to condemn samsara, and became dispassionate from the sinful and pain-giving sensory

pleasures. He was reflecting: "What has not been seen in this samsara? What has

not been touched, smelled, heard, tasted? Nothing — and yet this soul desires

everything again, like a new thing. This being in samsara has enjoyed the same

things again and again in infinite births — is the middle of the ocean of desire

ever finite? What then is gained from this?" The soul is not satisfied by the

senses; until this soul — through the destruction of the destructive karmas — knows

all of samsara, it can never be satisfied. This body is the lair of serpents of

disease; those disease-serpents repeatedly bite and destroy the desired things, andyet this soul sees them and still desires them — why? From this body of beings there

is always only harm; this body has made itself everyone's enemy — has anyone

anywhere ever had lasting benefit through it? What then is the use of living?

Those who regard the five sins of violence etc. as dharma, and the union of the

senses with objects as happiness — they are favoured by the worldly beings who

believe things wrongly. Therefore, the learned should always contemplate and study

only that which destroys both sin and pain.

[v.50–68] Having become dispassionate and attained self-knowledge, the Laukantika-

devas came and encouraged him; Indras came and performed the anointment, pleasing

him. Mounting the palanquin called Nivritti, he accepted the sacred Jain initiation

with the Bela vow along with kings. On the dark sixth of Kartika, in the Krita-

nama constellation, along with a thousand kings, he respectfully accepted initiation.

On that very day his Manahy-paryaya knowledge arose; the best of the wise monk-

lord entered the city of Vardhamana. The silver-radiant Maharaj Somaadatta gave

him alms, and as a result the five divine miracles rained on his house — rightly so,

for what does the gift to a worthy recipient not bring? Through auspicious influxes

he accumulated merit, performed samvara (blocking of karma-influx), observed the

gupta and other restraints, and through the six kinds of austerity performed the

nirjara (shedding of karmas). Thus observing silence for six months, he passed the

pre-omniscient stage (chhad-mastha), then ascending the Kshapakahreni, destroyed all

four destructive karmas. On the full-moon day of Chaitra, at midday, in the Chitra

constellation, he attained the omniscience that benefits others. The Indras came and

worshipped him; the world-benefiting Lord was worshipped by 110 ganadharas headed

by Vajra-chamara. In his samavasarana there were 2,300 knowing the fourteen Purvas;

2,69,000 instructor-monks; 10,000 clairvoyants; 12,000 omniscients; 16,800 possessorsof transformation-power; 10,300 mental-perception knowers; 9,600 highest-doctrine

scholars; totalling 3,03,000 monks. 4,20,000 nuns headed by Ratishena worshipped

him from all sides; 3,00,000 male laypeople; 5,00,000 female laypeople; innumerable

gods, goddesses and animals served him. Through the fruition of meritorious karma,

the Lord gave instruction and set worthy souls on the path of liberation, and guided

righteous souls to the place of happiness. Finally, arriving at Sammed Shikhar, he

performed one month of Yoga-nirodhya with a thousand monks and took the Pratima-yoga.

On the fourth day of the dark fortnight of Phalguna, in the Chitra constellation,

in the evening, through the fourth Shukla-dhyana named Vyuparata-kriya-nivritti,

he destroyed all karmas and attained liberation. The Indras came and worshipped at

the Nirvana-kalyana.

[v.69–70] Whose feet should be served? The lotus-feet of Lord Padmaprabha — for

Lakshmi herself, having conquered the lotus, has made his feet her abode. What

should be heard? The true words of this Lord, which create faith in all. What should

be meditated upon? The cluster of virtues of these same Padmaprabha Bhagavan, who

have destroyed the eighteen blemishes — for their virtues are at the highest limit.

May those Lord Padmaprabha thus praised protect you. He who was first the glorious

King Aparajita, conqueror of enemies, of Susima city; who then through austerities

bound the Tirthankara name-karma and became an Ahamindra in the last Graiveyaka;

and then became the sixth Tirthankara, adorned with infinite virtues, jewel of the

Ikshvaku lineage in Koshambhi, benefiting both self and others — may Lord Padmaprabha

grant well-being to all.

— Thus the 52nd Canto narrating the Purana of Padmaprabha is complete.

Fifth Section concluded. —═══════════════════════════════════

SECTION VII: THE PURANA OF SUPARSHVANATH — 53rd CANTO

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May Lord Suparsvanath — who, with his radiance, made all the assemblies of the same

colour and thereby purified them most fully — purify us. I salute those pure Lord

Chandraprabha who are surrounded in the sky by the star-cluster of gods and whose

speech, like their lustre, is also delightful.

[v.3–6] The mere utterance of whose name destroys all the sins of beings — how

much more then will his noble life story, when heard, drive away all sins? Therefore

I narrate his Purana beginning from the seventh previous birth. Gautamaswami is

speaking to King Shrenik: "O worthy Shrenik, listen with faith. If dana, puja and

other observances including conduct are combined with jnana (knowledge), they become

the cause of liberation; that knowledge comes from hearing this Purana — therefore

those who desire their own welfare must certainly hear this Purana.

That same tongue, that same mind, and that same ear — these alone should be considered

worthy; the rest are not. *(v. 7)*

In this *madhya-loka* (middle world) there is an island called Puṣkara-dvīpa. At its centre

stands the Mānuṣottara mountain, which encircles that island on all sides in the shape of a

bracelet. This mountain marks the boundary of the human world. *(v. 8)*

Within that boundary lie two Mandara ranges — the Eastern Mandara and the Western

Mandara. To the west of the Eastern Mandara lies a vast Videha region. On the northern bank of

the Sītā river in that region is the Sugandhi country, which was exceedingly prosperous,endowed with strong fortresses, moats, channels, and crops that grew without being sown.

(vv. 9–10)

The people of that country were divided into three classes (*varṇas*). Distinguished by their

eyes, some were sleek and subtle, some were perceptive and wise, and some were merely

well-favoured in appearance. *(v. 11)*

Its people were free from sin (*adharma*) and were of straightforward disposition; they could

endure hardship of every kind. Whatever the farmers undertook succeeded, and the fruit they

received exceeded even the fruit of ascetics' penances. *(v. 12)*

The water reservoirs there were utterly clear; everyone could enjoy them freely. Lotuses

bloomed in them; they dispelled distress; they were unfathomably deep and captivated both

mind and eye. *(v. 13)*

The fields were filled with all manner of grain; they always satisfied everyone and shone like a

king's fully stocked granaries. *(v. 14)*

The villages were so close together that even a cock could fly from one to the next. They were

all excellent, filled with many farmers, abounding in cattle, wealth, and grain — always

industrious and undisturbed. *(v. 15)*

Those villages were free from the afflictions of royal punishment (*daṇḍa*) and hence

brimming with every prosperity, full of the four *varṇas* and *āśramas*, and the people

emulated both the conduct of sages and the refinements of city-dwellers. *(v. 16)*

Along the roads the water stood up to the shoulder; laden fruit-trees lined the way; the women

of that land were graced by the forest. *(v. 17)*

Every mark of an ideal country described by scholars of statecraft (*nītiśāstra*) was found

gathered together in this land. *(v. 18)*In that country, wealth suffered loss only when it was given to worthy recipients (*satpātras*);

action suffered decline only when its fruit was obtained; advancement fell only where

reverence was due; and life ended only when a full term of years had run its course. *(v. 19)*

If hardness existed anywhere, it existed only in women's bosoms — nowhere else. Likewise,

"falling" (*prapāta*) was found only in elephants — that is, rut flowed from them — or in trees

growing in low-lying ground. *(v. 20)*

"Rod" (*daṇḍa*) existed only in parasol-staffs or balancing-poles; "sharpness" (*tīkṣṇatā*)

existed only in ginger and pepper; "obstruction" (*rokaṇa*) existed only in bridges; and

"exception" (*apavāda*) existed only in grammar — nowhere else. *(v. 21)*

"Ruthlessness" (*nistriṃśa*) was a word that belonged only to the sword; "devouring all

things" (*vivasvat*) belonged only to fire; "causing torment" (*tāpakatva*) belonged only to the

sun; and "killing" (*mārakatva*) belonged only to Yama, the king of death — nowhere else. *(v.

22)*

Just as the sun is present only in the day, so in that country the word *dharma* belonged only

to the religion proclaimed by the Jineśvara and nowhere else. Therefore, just as owls cannot

rise during the day, so the one-sided philosophers (*ekāntavādins*) could not rise there. *(v.

23)*

In that country, forts were always stationed in their proper places, provisioned with machines,

weapons, water, barley, salt, and guards. *(v. 24)*

In the midst of that country, as auspicious as a forehead-mark, stood the city of Śrīpura —

beautiful in every way, like a paradise on earth. *(v. 25)*In that city, the bees seated on the petals of blooming blue lotuses were like eyes, and the lakes

full of clear water were like mouths, so that the city seemed — through those eyes and that

mouth — to be laughing at the beauty of all other cities. *(v. 26)*

The bees that drank the delicious nectar of various flowers, moving in swarms with their

companions, seemed as if they were heading off to a festival of *pānaka* (a nourishing,

flavoured drink). *(v. 27)*

The drums beating on the towering royal palaces seemed to call out to the thunderclouds,

saying: "Come, rest here a while." *(v. 28)*

It seemed as though that city was a treasury of all things. For if it were not a treasury, how

could every kind of enjoyment continue without those things ever running out? *(v. 29)*

Whatever was seen there appeared more splendid than paradise itself — so even the gods

were under the illusion that this city must be heaven. *(v. 30)*

All the people there had been born into good families and were all observers of vows (*vratas*),

for it is generally the case that *śuddhṛṣṭi* souls — those possessed of right faith — descend

from heaven and are reborn here. *(v. 31)*

Seeing that city and its people, everyone would ask: "Is this what heaven looks like? Are the

dwellers of heaven as beautiful as this?" And so the people there performed whatever

dharma they did solely for the sake of liberation (*mokṣa*) — not from any desire to obtain

heaven. *(v. 32)*

On auspicious occasions, the wise people of that city worshipped the Jineśvara to bring good

fortune; and in times of grief, they likewise worshipped the Lord of Jinas alone to remove that

grief. *(v. 33)*The followers of the Jaina teaching (*Jaina-vādins*) there established *dharma*, *artha*, and

kāma — the inexhaustible givers of happiness — just as propositions arising from valid

reasons are established from their own causes. *(v. 34)*

The city-wall that encircled it seemed to be the very Mānuṣottara mountain come down into

the half-Puṣkara island. The image reflected in the gems embedded in the wall seemed to

laugh, as if the sun, fearing its own heat, had concealed itself within those gem-rays. *(v. 35)*

King Śrīṣeṇa and His Queen (vv. 36–65)

In that city ruled a king named **Śrīṣeṇa**, who blazed with the splendour of Indra himself.

The rays of the jewels on the crowns of the enemies who came to bow before him illumined

the lotus-feet by which he was worthy of worship. *(v. 36)*

*(vv. 37–40 — description of the city's beauty and its citizens, paralleling a second city of the

gods.)*

(v. 41) Just as a virtuous woman pleases her husband's mind with qualities that are

comparable to his beauty, so did her (*the queen's*) beauty and virtues delight his mind.

(v. 42) It was as if the Creator, wishing to display his own craft, had fashioned her as the very

model of all other women — a casket of virtues.

(v. 43) Just as a divine couple is paired together, so these two — husband and wife — had

come together as ones who bring mutual satisfaction, who are full of affection, and who

experience boundless happiness that never perishes.*(v. 44)* The words of that king fell in measured quantities, like a man's majesty, and were heard

intermittently — with long pauses between — like notes of music. One day the king began to

grieve that he had no son, and sitting in private he reflected thus in his mind regarding a son:

(v. 45) "Women are the vines of the world, and good sons are their fruits. If there are no sons,

what benefit is there for that sinful man in those sinful wives?"

(v. 46) "That man who has not seen the lotus-face of a son through the rise of his own good

fortune — even seeing the lotus-face of the goddess of fortune (*Lakṣmī*) of six *khaṇḍas*

(world-divisions), what does it profit him?"

(vv. 47–50) Thereafter, in order to obtain a son, acting upon the advice of his priest, the king

had golden images of the Jinas fashioned, inlaid with precious gems of five colours. Along with

these he had the eight *prātihāryas* (superhuman attendant-emblems) and eight kinds of

auspicious articles including a filled vessel (*bhuṅgāra*) made. He had them consecrated

according to the rite described in the *Pratiṣṭhākalpa*. He then performed the great

consecration (*mahābhiṣeka*). Singing the praises of the Blessed One, he himself bathed with

the fragrant water (*gandhodaka*) made auspicious by the Blessed One's presence, and also

anointed Queen Śrīkāntā's entire body with it. After this he performed the eight-day

Aṣṭāhnikā worship, which bestows happiness in this world and the next.

(v. 51) A few days passed in this manner. Then one day, awakening somewhat from sleep, the

queen saw four auspicious dreams: an elephant, a lion, the moon, and the lustration of Lakṣmī.

(v. 52) At that very moment she conceived, and in due course she began to experience

lethargy, loss of appetite, drowsiness, and inexplicable languor.

(vv. 53–57) Her two breasts seemed to compete with each other; modesty — the most

praiseworthy ornament for women, the only one that truly befits them — was evident in all her

movements. Her ornaments, as if weighed down by the burden of the pregnancy, fell away

from her body, leaving very few behind, like stars disappearing at dawn. Those few that

remained appeared like a row of new clouds of modest heart. Apart from these signs, she

stirred great curiosity in those around her; many signs of pregnancy were clearly visible, and

many more had appeared in a less manifest form.*(v. 58)* One day several of the queen's maids went joyfully to the king. The king, who already

knew the news by reading their faces, received their bow and heard the tidings whispered in his

ear.

(v. 59) Just as a lotus blooms at the sunrise and a kumuda flower blooms at the moonrise, so

at the news of the auspicious arising of the pregnancy the king's lotus-face blossomed open.

(v. 60) He took the prospect of a son's birth as if it were the crest-jewel of the family — or the

rise of the moon to the ocean of his lineage. And rightly so: for whose heart does not rejoice at

the birth of a son?

(v. 61) He thought: "This son, whose lotus-face I have not yet seen and who is still in the

womb, already satisfies me so greatly — what must the satisfaction be when I see his face?"

(v. 62) Thinking this, the king gave the maids whatever they wished, and — his joy doubled —

he went with a few elders to the chamber of his chief queen Śrīkāntā.

(vv. 63–65) He saw her seated there, radiant as a water-filled cloud or a jewel-filled earth, or

like the eastern horizon just before sunrise. She rose to greet him but the king gently restrained

her and she remained seated. The king sat on the same seat beside her, stayed with her for a

long while in joy, conversed with her appropriately — she sitting modestly beside him — and

then departed to his own apartments.

Birth of Śrīvarman (vv. 66–77)

(vv. 66–67) After many days had passed, through the rise of meritorious karma (*puṇya-

karma*) and with the auspicious planets Jupiter and Venus in position — as a lioness bears alion, as the day brings forth the sun, as autumn bears ripe grain, and as *kīrti* (glory) brings

forth greatness — that queen gave birth to a noble son.

(v. 68) The auspicious name **Śrīvarman** was given to that son, who was flourishing in the

fortune of his kinsmen and worthy of all prosperity.

(v. 69) Just as satisfaction comes to one regaining consciousness, or as a poor man finds

satisfaction upon discovering treasure, or as a man with a small army gains satisfaction from

victory — so did the king find satisfaction in that son.

(v. 70) Before the brilliance of his body, the light of gem-lamps was extinguished; at night in

the assembly-hall they were all useless and purposeless.

(v. 71) His body grew according to the rites prescribed in medical science (*vaidyaka-śāstra*),

and his virtue-performing intellect grew according to the rules of grammar (*vyākaraṇa-

śāstra*).

(v. 72) Just as Jambū-dvīpa is beautified by the lofty Meru mountain, so that glorious king,

guarding the entire realm, was greatly adorned by this noble son who had been born to him.

(vv. 73–75) One day the Jina-king named **Śrīprabha** arrived at his pleasure of his own

accord at the garden of the forest called Śivaṃkara. The gardener came and reported this to the

king. Upon hearing the news, the king walked seven steps in that direction, bowed his head in

reverence, and with devotion immediately reached the presence of the Blessed One — the Lord

of all the world. He circumambulated three times, bowed to the venerable sage, took his

appropriate seat, asked many questions about *dharma*, and heard an exposition of *dharma*

as was proper.

(v. 76) He quickly renounced his thirst for pleasures and directed his longing toward *dharma*.

He gave the kingdom to Prince Śrīvarman, and in the presence of that same Jina-king he

accepted the ascetic initiation (*dīkṣā*).*(v. 77)* Śrīvarman, too, acting according to the command of the Śrī Jineśvara, dispelled the

great darkness of *mithyātva* (false belief) and attained the fourth *guṇasthāna* — the first

step on the path to liberation, which is right faith (*samyag-darśana*).

(v. 78) With that fourth *guṇasthāna* — *samyag-darśana* — the binding and arising of such

meritorious karmas takes place as bring all desired things close to oneself, and from those

things happiness is obtained at will.

(vv. 79–82) One day, on the full-moon night of Āṣāḍha Śuklā, he worshipped the Bhagavān

Jineśvara and then went with his elders to sit on the rooftop terrace of his house. There he

witnessed a shower of meteors (*ulkāpāta*). Seeing this, he became dispassionate even

toward the essence of pleasures. He gave his elder son **Śrīkānta** the kingdom, accepted

initiation in the presence of the sage Śrīprabha, and began to practise austerities. He

performed severe austerities for many days and finally, on the mountain called Śrīprabha, he

duly accepted the vow of *sanyāsa* (death by deliberate fasting), abandoned his body, and was

reborn in the first heaven as the god **Śrīdhara** in the Ṛṣabha celestial mansion (*vimāna*)

with a life-span of two *sāgaras*.

(vv. 83–85) He possessed all eight *aṇimā-mahimā* etc. supernatural powers; his

vaikriyaka body measured seven *ratnis*; his *leśyā* (aura) was yellow; he breathed once a

month; he took mental sustenance (*āhāra*) from pure particles once every two thousand

years; he found gratification through *kāya-pravīcāra* (physical activity); and his *avadhi-

jñāna* (clairvoyance) extended to the first earth. His strength, lustre, and *vikriyā-ṛddhi* (power

of transformation) were commensurate with his *avadhi-jñāna* field; he remained at peace

and enjoyed the happiness arising from his meritorious karma.

Ajitasena: Birth and Reign (vv. 86–118)

(vv. 86–87) Thereafter, in the Dhātakīkhaṇḍa island, in the eastern Bharata-kṣetra of the

Iṣvākāra mountain's east, in the country called Alaka, there is a fine city named **Ayodhyā**.There a king named **Ajitaṃjaya** reigned splendidly, and he had a happiness-giving queen

named **Ajitasenā**.

(v. 88) One day, in order to obtain a son, he worshipped Śrī Jineśvara. At night, thinking about

a son, she fell asleep, and at dawn she saw the following eight dreams:

(vv. 89–91) She saw an elephant, a bull, a lion, the moon, the sun, a lotus-lake, a conch, and a

full pitcher. She heard their interpretations from Mahārāja Ajitaṃjaya. The Mahārāja explained:

From the sight of the elephant, the son will be grave (*gambhīra*); from the bull and lion, he

will be of infinite valour; from the moon, he will delight all; from the sun, he will be radiant and

mighty; from the lake, he will bear the thirty-two marks including the conch and discus; from

the conch, he will be a *cakravartin* (universal sovereign); and from the full pitcher, he will be

the lord of treasures (*nidhīs*).

(v. 92) Hearing these interpretations the queen was greatly satisfied. After a few months she

gave birth to the soul of the god Śrīdhara, and the king — conqueror of enemies — gave him

the name **Ajitasena**.

(v. 93) Just as the sun adorns the day, so the king was glorified by that radiant son, who shone

as an ornament of the lineage.

(vv. 94–95) The next day, the Tīrthaṃkara **Svayaṃprabha** arrived at the Aśoka grove. King

Ajitaṃjaya went with his retinue, worshipped him, bowed, heard the nature of *dharma*, and

then — giving his kingdom to Ajitasena, his son who had conquered all enemies — accepted

the vow of restraint (*saṃyama*) and ultimately attained *kevala-jñāna* (omniscience).

(v. 96) Meanwhile, the royal fortune (*rāja-lakṣmī*) came to the prince of its own accord and

took him under its power; and even in youth he was mature — experiencing the highest

pleasures at will.*(v. 97)* Through the rise of his meritorious karma, both the sentient and insentient retinue that

accompanies a *cakravartin* — including the *cakra-ratna* (wheel-jewel) and other ratnas —

arose of themselves.

(v. 98) His wheel (*cakra*) that conquered the entire circle of directions arose for him, and

then his *dig-vijaya* (conquest of the directions) took place, like a triumphant ruler going out

beyond his city-walls.

(v. 99) He experienced neither suffering nor the fever of attachment to possessions. Although

he was lord of all six *khaṇḍas* (world-divisions), the meritorious karma that arose for him was

of the variety that generates further meritorious karma.

(v. 100) In his realm, whatever suffering the subjects experienced came from the arising of

their own karma — not from the king. Their happiness arose from his protection of them; and so

they, too, held him in the highest regard.

(v. 101) He dimmed the radiance of the jewels glittering on the crowns of gods and

vidyādharas, and through the clusters of words that expressed his commands — words by

which all praised him — he overshadowed even Indra.

(vv. 102–110) *(A celebrated passage in which the author wittily asks what kind of protector

each Dikpāla — the guardian deity of each direction — actually is:)*

Without the power of the ever-rising, lotus-gladdening sun, how could Indra, though himself

sovereign, protect his own eastern direction? *(v. 102)*

Brahmā must surely be foolish — for otherwise why would he appoint Fire (*Agni*) to protect

the south-east? Fire springs from wood and then burns that same wood — can such a creature

ever protect another? *(v. 103)*

Can one who kills also protect? Does Brahmā not know that Yama devours all? Yet he

appointed this sinful one to guard the south. *(v. 104)*Nirṛti lives in a lowly place like a dog, is wretched, always dwells near Yama, and is uncertain

even of his own life — what soul can such a one protect? *(v. 105)*

Varuṇa loves only water, never gives shelter to the needy (*nadī-nāśraya*), or else dwells only

by the oceans — how can he protect the people? *(v. 106)*

Vāyu is the friend of fire, is himself unsteady, never rests in one place, keeps others ever moving

— appointed to protect, can he ever be still? *(v. 107)*

One who is ever greedy can accumulate no merit, and one without merit has no wealth with

which to protect. Thus even Kubera, who never gives, cannot be a protector. *(v. 108)*

Īśāna lives at the very end of all directions — even by count he comes last — *(v. 109)* while

such a one as [Ajitasena], who through his valour has conquered the entire circle of directions,

humbles even the Indras. *(v. 111)*

(v. 112) His wealth was spent in charity; his intellect was engaged in *dharma*; his valour was

employed in protecting living beings; his long life was spent in happiness; his body served in

enjoyment; and he grew always in all these ways.

(v. 113) The growth of his merit did not depend on others, never perished, and suffered no

obstruction of any kind. Free from craving, guarding his virtues, he attained happiness with

great ease.

(v. 114) His words were truthful; his heart was full of compassion; he was untainted in the

performance of *dharma*; and he protected both his virtues and his people. Who would not

call such a one a true king?*(v. 115)* It is my firm belief that his goodness was natural (*svābhāvika*); for if it were not

natural, why would he not be agitated even toward a sinful enemy who sought to take his very

life?

(v. 116) In his kingdom there was no *malhara* (one who spends ancestral wealth only on

eating and drinking in unrighteous ways), no *kadarya* or miser (who hoards wealth by causing

suffering to family and servants), and no *tādātvik* (one who spends whatever wealth comes

to hand only on improper purposes without thinking of the future). In his realm everyone spent

their resources only on good works.

(v. 117) While such a perfect rule prevailed — while he thus nurtured the earth — all the

people regarded this wise one as Brahmā and gave him the highest praise.

(v. 118) Through the grandeur of his earlier meritorious karma, as soon as youth arose the nine

treasures (*nidhis*) and the fourteen jewels (*ratnas*) were produced for him.

(v. 119) He enjoyed the ten categories of worldly pleasures: vessels, food, bed, army,

conveyance, seat, treasury, jewels, city, and entertainment.

Ajitasena's Spiritual Awakening and the Digression on the Three Dānas (vv. 119–131)

(v. 119) One day Mahārāja Ajitasena, through a month-long fast, properly honoured with faith

and devotion a sage named **Aridama** *(v. 129–131)* — and through that worthy veneration,

respect, and honour, the sage advanced greatly.

(v. 132) When all the young man's *paryāptis* (the capacities needed for complete

development) were fulfilled, the king admitted him to the school, having given him his vows.*(v. 133)* That prince, dwelling among learned men of good lineage, dismissed all servants —

mahouts and the rest — and bent himself wholly to learning all the sciences.

(v. 134) He had subdued the host of his senses in such a way that those senses, through their

objects, desired communion only with the Self.

(v. 135) That wise one cultivated the company of elders solely in order to cultivate reverence

(*vinaya*). Reverence arrived at through the study of śāstras is artificial (*kṛtrima*); reverence

arising by nature is genuine (*akṛtrima*).

(v. 136) Just as Jupiter and Venus shine beautifully near the moon, so both kinds of reverence

— artificial and natural — shone beautifully about that prince who knew all the arts and was

full of grace.

(v. 137) Just as a lion confined in a good forest is truly glorious, so was that wise prince

glorified in the forest of his sixteenth year, in the bloom of youth.

(vv. 138–139) His reverent father, seeing him — adorned in years and education as in outward

form, gentle like an elephant of noble lineage — rejoiced greatly and honoured his son's

learning. Just as a gem is polished by the craftsman and then set to another purpose, so he

directed the son's intellect to a further aim.

(v. 140) Just as the crescent moon is made full by its digits, so that resplendent king made

this graceful prince complete through many women — that is, he married him to many

maidens.

(v. 141) Just as rays spring from the sun, so from Somaprabhā and other queens noble sons

such as Suvarṇanābhi were born to him.

(vv. 142–143) Thus adorned with sons, grandsons, and more, that glorious king Kanakaprabhā

governed his kingdom in happiness. One day he — in whom self-knowledge (*ātma-jñāna*)had arisen — heard the nature of *dharma* from the Jineśvara named **Śrīdhara** in a garden

called Manoharavana; he gave his kingdom to his son and accepted the vow of restraint

(*saṃyama*), and was liberated.

(v. 144) King **Padmanābha** also accepted the householder vows (*śrāvaka-vratas*) from

that same Jina-king, and taking counsel with his ministers on the policies of his own and

neighbouring kingdoms, he continued to reside there.

(vv. 145–147) Through the tender confidences, laughter, caresses, amusements, charming

words, and side-long glances of his wives — auspicious as the gentle flower-shower that

opens a performance of Kāma — arising from mutual love, he kept his heart delighted. The

ripened fruit of pleasures, obtained through the love of women — born of the *kalpataru* of

Kāma — was itself the boundary of his renunciation; that is, it was precisely from those

pleasures that his detachment arose.

(v. 148) Seeming to demonstrate clearly to the foolish that these pleasures are the fruit of

previously earned meritorious karma, that radiant one lived happily.

(vv. 149–157) That supremely wise man heard the nature of *dharma* from Śrīdhara Muni and

reflected thus within his own soul on the nature of *saṃsāra* and *mokṣa*:

"As long as the *audayika-bhāva* (modes arising from the activity of karma) exist in the soul, it

wanders in *saṃsāra*. Those modes persist as long as karma persists; karma persists as long

as its causes persist. *(v. 150)*

"The causes of karma are five, beginning with *mithyātva* (false belief). Wherever *mithyātva*

exists, the remaining four must necessarily be present. *(v. 151)*

"In non-restraint (*asaṃyama*), the remaining three — heedlessness (*pramāda*), passion

(*kaṣāya*), and activity (*yoga*) — are present. In heedlessness (the sixth *guṇasthāna*), the

remaining two — passion and yoga — are present. In passion (the seventh through tenth*guṇasthānas*), karma is bound by passion alone, with one yoga remaining. And in the

thirteenth *guṇasthāna* (the passionless stage), binding occurs through yoga alone. *(v. 152)*

"When, in each *guṇasthāna*, the causal factor such as *mithyātva* is destroyed, the bondage

resulting from that factor is also destroyed. *(v. 153)*

"First *sattā* (presence), bondage, and arising are destroyed. Through their destruction, karma

is destroyed in due sequence up to the fourteenth *guṇasthāna*; and through the destruction

of karma, *saṃsāra* is destroyed. *(v. 154)*

"When *saṃsāra* — which is sinful by nature, whose mark is birth and death — is destroyed,

the *kṣāyika-bhāvas* (modes of perfect purity) remain in the soul; and with those modes the

soul grows forever within itself. *(v. 155)*

"Without knowing the truths (*tattvās*) proclaimed by the Jineśvara, this being — like a blind

man in the terrible forest of *saṃsāra*, a fortress whose end is infinitely difficult to reach — has

wandered for many ages in misery. *(v. 156)*

"Therefore I will abandon non-restraint and all such causes of karma, and will take up the five

limbs of liberation: pure faith (*śraddhā*) and the rest." *(v. 157)*

(v. 158) Thus he came to know in his inner being the true nature of what is beneficial and what

is not, and recognised that royal power and all external prosperity are worthless.

(vv. 158–159) Thereafter Padmanābha accepted initiation together with many kings and began

to observe the four *ārādhanās* (forms of worship/practice) that lead to liberation.

(v. 160) He crossed the ocean of the eleven *aṅgas* (*Jain canonical texts*) and pondered the

sixteen *kāraṇa-bhāvanās* (cause-meditations) that bind the *Tīrthaṃkara-nāma-karma*.*(vv. 161–162)* Having performed the formidable *siṃha-niṣkrīḍita* and other severe austerities

— difficult even for the learned — he accepted the great *samādhi-maraṇa* (meditative death)

at the end of his life, abandoned his body, and was born as the great lord (*Ahammindra*) in

the Vaijayanta celestial mansion. There his lifespan was thirty-three *sāgaras*. With the bodily

attributes, *leśyā*, etc., previously described for Vaijayanta, he experienced divine happiness.

Chandraprabha Jina: Birth and Childhood (vv. 163–198)

(vv. 163–165) When six months of his heavenly life remained and the time of his descent to

earth approached, in this Jambū-dvīpa's Bhārata-kṣetra, in the city of **Candrapura**, King

Mahāsena was ruling. He was born in the Ikṣvāku lineage; Kāśyapa was his *gotra*; and his

majesty was immense. His chief queen was named **Lakṣmaṇā**. In the courtyard of her

house the gods rained down gems; many goddesses came to serve her; and they attended her

with divine garments, garlands, fragrant unguents, luxurious beds, and every comforting

provision.

(vv. 166–167) On the fifth day of the dark fortnight of Caitra (*Caitra Kṛṣṇā Pañcamī*), in the

Jyeṣṭhā asterism, she joyfully saw sixteen dreams. As the sun rose, she arose, bathed, dressed

and adorned herself, her face itself radiating joy, went to the king — who was seated on his

throne — and reported to him all sixteen dreams she had seen.

(v. 168) The king, knowing through his *avadhi-jñāna* (clairvoyance), told the queen

separately the interpretation of each dream. Hearing them she was greatly satisfied. The

goddesses Śrī, Hrī, Dhṛti, and others were augmenting her beauty, modesty, fortitude, fame,

wisdom, and the wealth of her good fortune.

(vv. 168–170) Many days passed. Then on the appointed day — in the Jyeṣṭhā asterism — the

goddess gave birth to the soul of the great lord (*Ahammindra*), who bore three types of

knowledge (clairvoyance of the mind, of the scripture, and of the senses) and whose black

karma the argument of none could even touch.*(v. 171)* At that very moment Indra arrived and, seating the child on a throne on the summit of

Meru, anointed him with the waters of the Milk Ocean (*Kṣīra-sāgara*).

(vv. 172–173) He adorned him with all manner of ornaments, placed the three-world garland

(*trikāṭikā*) about his neck, and with a thousand eyes beheld him with joy. At his birth, this

kuvalaya — the expanse of the earth, or the group of blue lotuses — bloomed open; and so

Indra gave the Blessed One the apt name — **Candraprabha** — to be current in the world.

(v. 174) Thereafter Indra performed the *ānanda-nāṭya* (joyful dance) before the Blessed One,

and then brought the Lord of the three worlds back and restored him to his parents.

(v. 175) Then, charging the *yakṣa* (attendant deity): "Continue to provide the Blessed One

with enjoyments fitting for his *bhoga-upabhoga*," Indra departed to his own abode.

(vv. 176–177) The learned declare the female birth (*strī-paryāya*) contemptible, yet because

she carried in her womb the Blessed One — who bestows benefit on the entire universe and

who is the lord of the three worlds — this goddess Lakṣmaṇā is supremely meritorious and

supremely pure; so speaking, the gods won immense merit. And all the goddesses came to

regard: "Such a female birth as this is the best of all."

(v. 178) Candraprabha Svāmī appeared nine hundred crore *sāgaras* after the liberation of Śrī

Supārśvanātha, within whose lineage he was born; this time-span is included in the account of

his own life.

(vv. 179–182) His lifespan was ten lakh *pūrvas*, and his body was a hundred and fifty

dhanus in height. He grew like the crescent moon of the second day. Playful goddesses

entertained him, sometimes calling "O Lord, come this way!" Sometimes he spread his lotus-

like palms on the ground and sat; sometimes without reason a slight smile would make his

lotus-face exceedingly beautiful; sometimes he would toddle across the gem-paved courtyard.

In this way, through the pure and slightly artless actions befitting his age — the childhood that

all seekers of happiness aspire to — he passed through infancy and entered boyhood.*(v. 183)* At that time people would say to one another with wonder: "We believe this body was

fashioned by Brahmā — the Nāma-karma personified — with ambrosia itself."

(vv. 184–186) His physical *leśyā* (bodily radiance) surpassed the light of the full moon — as if

the *bhāva-leśyā* (inner spiritual radiance), preferring not to see external things, had emerged

and shone outward. His lustre and glory dimmed the brilliance of the stars in the sky, and the

people, thinking the age of the pleasure-grounds (*bhoga-bhūmi*) had returned, were

gratified. One must believe that his radiance was a blend of the splendours of both the sun and

the moon — for in his light both lotuses and water-lilies (*kumuda*) must have bloomed

simultaneously.

(vv. 187–190) His virtues, white as jasmine-blossoms, illumined the grove-like hearts of the

bhavya-jīvas (souls capable of liberation). *(v. 188)* It is said that Śrī (prosperity) and he were

brother and sister born together — but the ignorant have construed this otherwise. *(v. 189)*

For just as the world is soothed, brightened, and expanded without agitation at the moonrise,

so at the arising of this Blessed One who — like the moon — removes all suffering, the world

was equally soothed, brightened, and expanded without agitation. *(v. 190)* "As cause, so

effect" — if this is true, then *Lakṣmī* is esteemed in the world by virtue of his qualities, and

kīrti (fame) is purified by his qualities.

(vv. 191–194) The Blessed One, the most magnificent, adorned with garments and ornaments

and always well-appointed, spent his time: sometimes playing the charming *vīṇā*,

sometimes singing, sometimes playing the *mṛdaṅga* and other instruments, sometimes

examining the garments and ornaments brought by Kubera, sometimes adjudicating the

positions of two opposing parties in debate, sometimes granting audience to *bhavya-jīvas*

who came in curiosity to see him. Even while he was still in the years of youth, his virtues such

as *dharma* increased and his faults decreased — how much more would this be the case

after he accepted restraint?

(vv. 195–198) After two lakh fifty thousand *pūrvas* had passed, he was consecrated as king

and shone all the more beautifully and joyfully. The sun cannot even protect the disc of its own

hands from Rāhu — what count, then, does that sun's radiance have beside the radiance of the

Blessed One who protects the three worlds? The gods become his servants even before his

birth — what comparison can be made for such sovereignty, enclosed on all sides? The BlessedOne — beholding his own blossomed face, stirred by Kāma, reflected in his consorts' cheeks or

in a sliver of ivory — was supremely happy.

Chandraprabha's Renunciation-Meditation and Initiation (vv. 202–219)

(vv. 202–203) Thus, six lakh fifty thousand and twenty-four *pūrvāṅgas* of royal enjoyment —

a vast sweep of time — passed like a moment. Then one day, in the dressing-room, he was

gazing at his own lotus-face reflected in a mirror.

(v. 204) There he identified something on his face as the cause of detachment, and at that

very moment he began to reflect: "This body must surely perish, and this love is the source of

all fears."

(v. 205) "What is that happiness which does not arise from one's own Self? What is a

prosperity that is forever unstable? What use is a youth that is subject to decay? What use is a

lifespan that has a boundary?"

(v. 206) "What use is the company of kinsmen that ends in separation? I am the same; these

objects are the same; these sense-organs are the same; love, experience, and conduct are the

same — yet all these change in *saṃsāra*, one after another, without end."

(vv. 207–208) "What has happened in this world, what is happening, and what will happen —

knowing all this, I am again and again deluded in this *saṃsāra*."

(v. 209) "I have until now taken the impermanent for the permanent, remembered happiness

within suffering, held the impure to be pure, and regarded external things like the body as mine

— all in vain."*(vv. 210–212)* "Thus enveloped by ignorance, this being has been tormented by the fourfold

sufferings and grave illnesses of the four *gatis* (states of existence) in the ocean of *saṃsāra*

— whose shore is infinitely far — for ages past counting." Thus, obtaining the *kāla-labdhi* (the

ripeness of time) and longing to cross the path of *saṃsāra*, he who was distressed and

agitated by that vast meritorious karma came to the thought — as if a messenger had arrived

— of becoming rich in virtues through the coming omniscience and other virtues.

(vv. 213–214) His good wisdom (*saddhi*), the giver of liberation, itself attained the fortune of

initiation (*dīkṣā-lakṣmī*). Then the Laukāntika gods came to the Blessed One — whose true

nature had been awakened — praised him in fitting manner, and went back to their *Brahma-

loka*. The king consecrated **Varacandra** as king.

(vv. 215–217) At that moment the gods including Indra came and performed the *niṣkramaṇa-

kalyāṇa* (the fifth of the five auspicious events — the renunciation ceremony). The Blessed One

mounted the palanquin called Vimalā, carried by the gods, went to the forest called Sarvartu,

and on the eleventh day (*ekādaśī*) of the dark fortnight of Pauṣa in the Anurādhā asterism —

with a two-day fast — together with a thousand kings accepted the Nirgrantha initiation

(*dīkṣā*). At that very moment he attained *manaḥparyaya-jñāna* (telepathic knowledge).

(vv. 217–219) The next day, going into the city of **Nalina**, the fair-complexioned King

Somadatta received him with the greatest devotion (*navadhā-bhakti*) and offered him

excellent food. The gods, delighted with that gift, at once performed the five wonders

(*pañcāścarya*) at Somadatta's house. Having received food, the Blessed One continued to

observe his vows without transgression, to practise the five *samitis* (careful regulations of

behaviour).

(vv. 220–222) He subdued his passions, greatly purified his soul's states, practised the three

guptis (regulations of mind, speech, and body), observed both external and internal

austerities, constantly meditated on *bhāvanās* by way of substance, condition, and

syādvāda (non-one-sided logic), practised the ten forms of *dharma*, endured all twenty-

two *parīṣahas* (hardships), reflected repeatedly that body and *saṃsāra* are impermanent,

impure, and full of suffering, maintained equanimity everywhere, and rested in sublime

meditation.*(vv. 223–229)* After three months in the *Jina-kalpa* (the solitary monk's mode of practice), he

sat under a Nāga tree in that same Sarvartu forest, taking a two-day vow. He had already

destroyed all the *prakṛtis* (sub-types of karma) that cause harm to *samyag-darśana*.

Thereupon, taking the *kṣapaka-śreṇī* (destructive-ladder of karma) by means of the threefold

karaṇa (mental processes called *adaḥ-karaṇa* etc.), his fourth type of conduct — the

sūkṣma-sāmparāya-cāritra — blazed forth brilliantly in its *dravya* and *bhāva* forms. Next,

with the supreme meditation of *dharma-dhyāna* he destroyed the enemy Moha (*delusion*),

and attaining the most profound *samyag-darśana*, blazed with four forms of knowledge. He

then destroyed the remaining three *ghāti-karmas* (knowledge-obscuring, perception-

obscuring, and obstructing karmas) by the second stage of *śukla-dhyāna* (pure meditation).

The quality called *upayoga* in the *jīva* is its most primary quality — it is not found in

anything else. The four *ghāti-karmas* bore the name "destroying" (*ghāti*) because they

destroyed this quality; through their destruction by the second pure meditation, those ghāti-

karmas along with many sub-types of the non-ghāti karmas were also destroyed. Thereupon

he attained the most profound *samyaktva*, the *yathākhyāta-cāritra*, *kevala-jñāna* (perfect

omniscience), *kevala-darśana* (perfect omnipercepion), and the five *kṣāyika-labdhis*

(attainments of pure power) — charity and the rest. He thus became the *sayogi-jinaṛāja* (the

omniscient Jina who still possesses yoga).

(v. 230) At that moment he was omniscient, lord of all the worlds, benefactor of all, the sole

protector of all, and all-seeing. All the Indras of all the gods bowed to him, and he was the

teacher of all truths.

(v. 231) Through thirty-four *atiśayas* (superhuman excellences) his special majesty shone

forth, and through the eight *prātihāryas* the arising of his *Tīrthaṃkara-nāma-karma* was

clearly manifest.

(vv. 232–246) He was the God of all gods; all the Indras bore his lotus-feet on their crowns;

through his radiance alone he gladdened all the world; and he was the ornament of the three

worlds. Teaching the extensive knowledge of the *gatis*, *jīvas*, *guṇasthānas*, *nayas*, and

pramāṇas and the rest, the glorious Candraprabha Jina-king sat resplendent in the sky. *(v.

234)* The lion-throne that bore him seemed as if the lions, having accumulated much sin

through their ferocity — in which cruelty is central — had come and pressed themselves under

his lotus-feet to remove it. *(v. 235)* His bodily radiance, illuminating all directions, seemed to

be the very splendour of *kevala-jñāna*, or as if it were his own dazzling form. *(v. 236)* Thewhite cāmaras (fly-whisks), waved by the gods and white as the wings of swans, spreading

their radiance afar, made him appear as if waves of the Gaṅgā were themselves coming to

serve him. *(v. 237)* Just as one ray of the sun illumines all objects for human beings, so his one

divine voice, though single, illumined all objects for all hearing beings. *(v. 238)* The three

chatras (royal umbrellas) above him shone beautifully — as if proclaiming that through

samyag-darśana, *samyag-jñāna*, and *samyak-cāritra* alone is *mokṣa* attained, and

themselves constituting the three paths. *(v. 239)* The Aśoka tree near him seemed

exceedingly beautiful with its flowers and leaves, as if it was saying: "It is from proximity to the

Blessed One that such redness — passion of devotion — has arisen in me." *(v. 240)* The

shower of flowers raining from the sky seemed like a row of stars, filled with devotion,

descending to serve the Blessed One. *(v. 241)* The celestial kettle-drums (*dundubhīs*)

beating — overpowering even the roar of the ocean — seemed to announce in all directions the

Blessed One's victory over the enemy Moha. *(v. 242)* His blossomed face in the midst of his

radiance shone as if a lotus had bloomed in a heavenly river, or as if the orb of the moon itself

were there. *(v. 243)* Just as the autumn moon shines among constellations of stars, so the

Blessed One shone gloriously in the fragrant pavilion (*gandha-kuṭī*), attended by his twelve

assemblies.

His retinue was:

- **93 gaṇadharas** beginning with Datta *(v. 244)*

- **2,011 śruta-kevalis** (knowers of all eleven *aṅgas* and fourteen *pūrvas*) *(v. 244)*

- **8,000 avadhi-jñānīs** (clairvoyants) *(v. 244)*

- **2 lakh 400 teachers** (*śikṣakas*) *(v. 245)*

- **10,000 kevalīs** (omniscients) *(v. 245)*

- **14,000 monks** possessing *vikriyā-ṛddhi* *(v. 246)*

- **8,000 monks** possessing *manaḥparyaya-jñāna* *(v. 246)*

- **7,600 debaters** (*vādīs*) *(v. 246)*

- **Total monks**: **two lakh fifty thousand** *(v. 246)*

- **3 lakh 80,000 *āryikās*** (Jain nuns) beginning with Varuṇā *(v. 247)*

- **3 lakh *śrāvakas*** (male lay devotees) *(v. 248)*

- **5 lakh *śrāvikās*** (female lay devotees) *(v. 248)*- **Innumerable gods and goddesses**, and **countable *tiryaṃcas*** *(v. 249)*

Aiśāna Indra's Hymn of Praise (vv. 250–267)

(v. 250) The Aiśāna Indra, bowing his head — weighted down by natural and irresistible

devotion, his crown-jewels flashing — now began a hymn of praise.

(v. 251) "O Lord! He whose blessed *ratna-traya* (three jewels) has been attained — please

bestow upon me that very wealth of *ratna-traya*."

(v. 252) "O God! The majesty of the wish-fulfilling tree is only for the sake of others; your

majesty — the greatest of all — is for both your own purpose and the purpose of others."

(v. 253) "O God! You give the supreme happiness of *mokṣa* — such is the praise of you. *(v.

254)* He who enshrines your words in his speech, your *dharma* in his heart, and your conduct

in his body — he, becoming like you, attains the supreme bliss of *mokṣa*."

(v. 255) "O Lord! By you alone, wielding the sword of *śukla-dhyāna*, the enemy-karmas —

foes of the three worlds — were slain, and the unconquered sovereignty of *mokṣa* won."

(v. 256) "O God! One who takes shelter in the dense shade of your lotus-feet remains far from

the great suffering and heat of the disease-sweat generated by the sun of sin."

(v. 257) "This *saṃsāra* is to all beings as a great ocean or a boundless forest; but to the

bhavya-jīvas who have taken your refuge, it is like a cow's hoof-print in mud or the Nandana-

vana (paradise)."*(v. 258)* "Though remembering your feet requires some effort, the fruit is sovereignty over the

three worlds; yet even so, those of the most sluggish desire do not know what is good for their

own souls."

(v. 259) "There is an unparalleled relationship of *ādhāra-ādheya* (container and contained)

between you and this world. The world below is the *ādheya*; you — above the world — are

the *ādhāra*."

(v. 260) "You know all, yet are known by none. You protect all, yet are protected by none. You

are the doer, yet not yourself an object of doing. You nourish all, yet are nourished by none."

(v. 261) "He who bows to you becomes the most exalted; he who praises you becomes,

through his virtues, a *guru* — the greatest. Equally, one who does not bow is always afflicted

by sins; one who does not praise is always sorrowful."

(v. 262) "Those who do not believe your words are counted as atheists, sinners, and faithless;

those who have faith in your words are counted as theists, devoted to *dharma*, and striving

for the next world."

(v. 263) "You — the benefactor of all, the knower of all — always illumine everything,

everywhere, to everyone. Such illumination is beyond even the moon or the sun."

(v. 264) "The substance (*vastu*) is neither permanent nor momentary, neither mere

cognition nor, being not unreal, a void. Each substance is at every moment the form of

sameness-and-difference (*tattvānyatvarūpa*) — for so you have perceived."

(v. 265) "The soul is a separate *dravya*, for knowledge — which is not separate from it — is

perceived. The next world exists, for its remembrance occurs. And there is an omniscient being,

for knowledge ever increases. O God, all three of these are taught by you."*(v. 266)* "The foolish regard *dravya* and its quality (*guṇa*) as separate from each other; but

you have declared that the modes of qualities are the *dravya* itself. Therefore you alone are

the knower of the true nature of reals (*tattvās*)."

(v. 267) "O God! The moon's light can be covered by Rāhu and can wax and wane. But your

bodily radiance can neither be covered by anything nor wax and wane — nothing in the world

can obstruct it; it shines forever. Therefore I must say: the name Candraprabha that Indra gave

you was given without examination — and yet it is most apt!"

(v. 268) Having offered this praise — in which both word and meaning are equally profound —

with joyful mind, Indra counted himself supremely meritorious.

Chandraprabha's Final Liberation (vv. 269–272)

(vv. 269–272) Thereafter Candraprabha Svāmī wandered through all the Ārya countries,

propagating the *dharma-tīrtha* (ford of *dharma*), and finally came to rest on

Sammeḍaśikhara. There he practised *pratimā-yoga* together with a thousand monks,

suppressed all mental activities for a month, and on the seventh day of the bright fortnight of

Phālguna in the Jyeṣṭhā asterism — through the third *śukla-dhyāna* — he suppressed all

yoga (activity), attained the fourteenth *guṇasthāna* of the *ayogī-kevalī*, destroyed all

remaining karmas through the fourth *śukla-dhyāna*, and in that same moment became the

bodyless, supreme, perfected Blessed One — a Siddha.

(v. 273) The gods arrived at that moment, performed the *nirvāṇa-kalyāṇa* (worship of final

liberation), and departed — each laden with heaps of merit — to their own abodes.

Closing Benedictory Verses (vv. 274–276)*(v. 274)* Is this the autumn full moon? Is this a mirror set out to reflect all objects? Is this a

dazzling lump of ambrosia? Or is this a mass of pure atoms? — Such is the doubt that arises in

people's minds when they behold the lotus-face of Śrī Candraprabha Svāmī. May he, as he

destroys the darkness of ignorance, protect us from the fear of sin.

(v. 275) May those Śrī Candraprabha Jineśvara — both of whose *leśyās*, physical and

spiritual, are white and praiseworthy as the fibres of the lotus; whose moon-like face

constantly and evenly delights the *kuvalaya* (the world); in whose mirror of omniscience the

beings and other categories (*jīvādis*) of past, present, and future are visible; and who has

destroyed the host of all eight karmas — be the givers of welfare to us, bearing the auspicious

fortune of both inner and outer prosperity.

(v. 276) May the Lord Candraprabha — who was first Śrīvarman, then became the god

Śrīdhara, then Ajitasena, then the Indra of the sixteenth *Acyuta* heaven, then Padmanābha,

then the *Ahammindra*, and who then became a Tīrthaṃkara — always protect us.

*Thus ends the Candraprabha Purāṇa, the Fifty-Fourth Parva, in the compendium of the

Mahāpurāṇa of Sixty-Three Eminent Persons, composed by the venerable Ācārya Guṇabhadra.*

Puṣpadanta Purāṇa

Fifty-Fifth *Parva*

---*(v. 1)* May those Śrī Suvidhinatha — also known as Puṣpadanta — who placed many disciples

on the great unblemished path of *mokṣa*, and who are themselves the doers of the *suvidhī*

(the rite that leads to liberation), grant that same liberating rite to us as well.

King Mahāpadma in the Puṣkaravardha Country (vv. 2–19)

(vv. 2–4) In the eastern Videha region of the Eastern Mandara side of Puṣkarārdha-dvīpa, on

the northern bank of the Sītā river, is a country called **Puṣkalāvatī**. In its city of

Puṇḍarīkiṇī, a king named **Mahāpadma** was ruling. He was a conqueror of enemy hosts

through his own arms; his valour was immense; he used to renew ancient noble paths through

his conduct, and those same paths would then, in the time to come, come to be considered old

by those following them.

(v. 5) That king carefully nurtured, sustained, and protected his earth; and the earth, herself

delighted, would present him with her best produce as an offering and always keep him

satisfied.

(vv. 6–7) Through his virtues he made all his devoted subjects wise; and they in turn daily

pleased him in every way. Through his beneficence he spread all prosperity in the world — and

that prosperity, once spread and increased, then increased him in return.

(vv. 8–10) Just as gems shine when properly polished, so people who followed right conduct

and knew many śāstras — like sages — saw every virtue grow in the king. He partook of the

pleasures of his royal fortune in an equitable way, sharing them with all who depended on him,

and thus enjoyed uninterrupted happiness for many days — and rightly so, for the wealth of

the virtuous is common; everyone may enjoy it. Scholars of statecraft compare a king to Indra

and Yama alike; but this meritorious one was like Indra alone, for the people were all virtuous

and punishment was never needed.

(v. 11) The succession of his pleasures was ever unbroken, and the materials for those

pleasures always present; so that meritorious one never knew the absence of happiness.*(vv. 12–13)* While this was his state of great glory, one day in his garden called Manohara the

Tīrthaṃkara **Bhūtahita** arrived. The forest-keeper came and reported to the king. Hearing

this, the king went at once with his retinue, circumambulated the Blessed One three times, and

worshipped him.

(v. 14) Having bowed with folded hands, he took his proper seat and heard the nature of

dharma; and through the arising of self-knowledge he began to reflect thus:

(vv. 15–18) "Corrupted by the arising of *mithyātva-karma*, this soul — through its own soul,

by its own soul, against its own soul — generates many manifest sufferings and wanders

blindly like a drunkard; it acts without discrimination, like one possessed. For long ages past,

driven by the arising of *moha-karma*, it has conducted itself in every way contrary to the

soul's own good, wandered through the forest of *saṃsāra*, and deviated from the path of

mokṣa." So thinking, and fearing *saṃsāra*, with the desire to reach the path of *mokṣa*, he

gave his kingdom to his son **Dhanada** and, together with many kings who were equally

frightened of *saṃsāra*, accepted initiation (*dīkṣā*).

(v. 19) Crossing the ocean of the eleven *aṅgas* in due sequence, he meditated on the sixteen

kāraṇa-bhāvanās and bound the *Tīrthaṃkara-nāma-karma*; then finally he accepted

samādhi-maraṇa.

(vv. 20–22) He abandoned his body and was reborn as the Indra of the fourteenth *Prāṇata*

heaven with immense divine majesty. His lifespan there was twenty *sāgaras*; his body was

three and a half *hastas*; his *leśyā* was white; he breathed once every eleven months; he

took mental nourishment every twenty thousand years; he had *mānasik-pravīcāra*; his

avadhi-jñāna extended to the fifth earth; his strength, radiance, and power of bodily

transformation were commensurate with that; he was possessed of great strength, and filled

with the excellent eight *ṛddhis* including *aṇimā* and *mahimā*, and with divine sovereignty.

---### Birth of Puṣpadanta (Suvidhinatha) (vv. 23–29)

(vv. 23–24) When his lifespan grew short and his days of return to the middle world

approached, in the Bhārata-kṣetra of this Jambū-dvīpa, in the city of **Kākaṃdī**, a king

named **Sugrīva** was reigning — chief among the kṣatriyas, born of the Ikṣvāku lineage and

Kāśyapa *gotra*. His chief queen was named **Jayarāmā** and she was exceedingly beautiful.

(vv. 25–26) The gods came to his house and greatly honoured him with a rain of gems. On the

ninth day of the dark fortnight of Phālguna, in the Mūla asterism, at the early morning hour,

Jayarāmā saw sixteen dreams while still slightly awake; hearing their interpretations from her

husband, she was greatly delighted.

(vv. 27–28) On the first day (*Pratipat*) of the bright fortnight of Mārgaśīrṣa, in the Jetra

(*Jayā*) yoga, this great queen gave birth to that noble son. At that very moment the gods

including Indra arrived, anointed him on Meru mountain with the waters of the Milk Ocean,

adorned him with ornaments, and gave the Blessed One the name **Puṣpadanta** — for his

bodily radiance resembled the colour of a *kunda*-blossom.

(v. 29) Puṣpadanta appeared ninety crore *sāgaras* after the liberation of Śrī Candraprabha

— this time-span is included in the account of his own life.

(vv. 30–35) His lifespan was two lakh *pūrvas*; his body was a hundred *dhanus* in height.

Fifty thousand *pūrvas* of his childhood passed happily. Thereafter, receiving a kingdom that

even the Indra of the sixteenth heaven reveres, the Blessed One began to enjoy happiness with

all desired objects; even the great worthy ones praised him. The happiness Suvidhinatha

derived from all his wives, sense-organs, and this kingdom — and the happiness those wives

derived from Suvidhinatha — which of the two was greater? Let the wise decide. For I consider

the wives even more meritorious than the Blessed One — since they gladdened even the

Blessed One, who is the very abode of *mokṣa*-bliss. Those who descended to earth from

heavens saturated with the finest pleasures — for them one should understand what the

enjoyable objects were, namely whatever their desire was drawn to. He who, having obtained

the *Ahammindra*-position innumerable times, had not been satisfied by those pleasures —

those same pleasures did satisfy him now; therefore one must say: among all pleasures, this

pleasure is the supreme.*(vv. 36–37)* Thus passing forty-eight thousand and twenty-eight *pūrvāṅgas* of kingship in

joy, one day he was scanning the sky when he witnessed a meteor (*ulkāpāta*). Upon seeing it

he reflected: "Even this tiny light alone is enough to destroy the great darkness of my

primordial Moha that has clung to me."

(v. 38) Thus did self-knowledge arise in him; he became *svayaṃbuddha* (self-awakened).

Having become self-awakened, he began to contemplate the *tattvās* thus: "Today I have seen

clearly that this world is nothing but a spectacle of illusion, and that karma — the very conjurer

— displays it in reversed form."

(vv. 40–44) "Beings corrupted by love, grief, fear, madness, dream, and theft take even what is

set before them as unreal to be real. In this worldly forest there is nothing permanent, nothing

auspicious, nothing giving happiness, nothing truly mine. My soul alone is mine; all this world is

separate from my soul; and I am separate from the world — these two words say it all, and that

is the truth. Yet despite this being the actual state, through the arising of *moha* I take the

body and such things as mine. The body and things separate from the soul are myself, my

pleasures are all auspicious and eternal — this inverted knowledge (*viparīta-jñāna*) is what

drives me to wander in the terrible ocean of *saṃsāra* teeming with the great sea-monsters of

birth, death, old age, and suffering." Thus reflecting, he desired to renounce the royal fortune,

gave the kingdom to his son **Sumati**, and the *laukāntika-devas* came and stood before

him.

(vv. 45–47) Mounting the palanquin named **Sūryaprabhā**, the Blessed One went to the

Puṣpaka forest. Together with a thousand kings, taking a two-day vow of fasting, he accepted

initiation. At that very moment *manaḥparyaya-jñāna* arose in him. The next day for his alms-

round he went to the city of Śailapura. There the golden-complexioned king **Puṣpamitra**

received him with great veneration and offered him food, thereby attaining the five wonders

(*pañcāścarya*).

(vv. 48–50) Thus practising austerities, he passed four years in the stage of the veiled

omniscient (*chādmastha*). Then, taking a two-day vow, he sat under a Nāga tree in the same

Puṣpaka forest. On the second day of the bright fortnight of Kārtika (*Kārtika Śuklā Dvitīyā*) inthe Mūla asterism at evening, his *ghāti-karmas* were destroyed and he attained the *ananta-

catuṣṭaya* (the infinite four: infinite knowledge, perception, bliss, and energy).

(v. 51) The four kinds of Indras arrived and created the *samavasaraṇa* and other glories —

inconceivable to any thought — and the Blessed One took his seat in the *samavasaraṇa*,

proclaiming all truths through his divine voice.

Retinue of Puṣpadanta (vv. 52–59)

(v. 52) In his *samavasaraṇa*: 88 *gaṇadharas* possessing seven *ṛddhis* beginning with

vidarbha; 1,500 *śruta-kevalis*.

(v. 53) 1,55,500 teacher-monks (*śikṣaka-munis*); 8,400 *avadhi-jñānis*.

(v. 54) 7,500 *kevali-jñānīs*; 13,000 monks with *vikriyā-ṛddhi*.

(v. 55) 7,500 *manaḥparyaya-jñānīs*; 6,600 debaters (*vādīs*).

(v. 56) Total monks: **2 lakh**. 3,80,000 *āryikās* beginning with Ghoṣāryā; 2 lakh *śrāvakas*;

5 lakh *śrāvikās*; innumerable gods and goddesses; countable *tiryaṃcas*.

(vv. 57–59) He wandered through all countries and finally took his seat at Sammeḍaśikhara.

He performed *yoga-nirodha* and together with a thousand monks, on the eighth day of the

bright fortnight of Bhādrapada (*Bhādron Śuklā Aṣṭamī*), in the Mūla asterism at evening,

Bhagavān Puṣpadanta attained *mokṣa*. The gods came at that moment, performed the

nirvāṇa-kalyāṇa, and then departed each to his own heaven.

Closing Verses of the Puṣpadanta Purāṇa (vv. 60–62)*(v. 60)* I bow to Puṣpadanta — who made the most difficult paths easy and pure for others

through his knowledge; who showed the way to heaven and *mokṣa* for those *bhavyas* who

cultivate tranquillity (*upaśama*) within their minds; who is the lord of *mokṣa-lakṣmī*;

whose teeth are like fully-bloomed flowers; who is supremely radiant; whose lotus-face is

always blossomed with the beauty of his teeth.

(v. 61) O Lord Suvidhinatha! Your body is calm; your words steal away the ears (i.e., are

supremely delightful); your conduct benefits all. In the wilderness of *saṃsāra* you are a great

tree with dense shade — and therefore all of us here take refuge in you.

(v. 62) He who was first in this middle world King Mahāpadma, then became the Indra of the

fourteenth *Prāṇata* heaven, and who then came from there to become Suvidhinatha the

ninth Tīrthaṃkara in this Bhārata-kṣetra — may Puṣpadanta, i.e. Suvidhinatha, bring welfare to

you all.

*Thus ends the Puṣpadanta Purāṇa, the Fifty-Fifth Parva, in the compendium of the

Mahāpurāṇa, composed by the venerable Ācārya Guṇabhadra.*

Śītalanātha Purāṇa

Fifty-Sixth *Parva*

(v. 1) May Śrī Śītalanātha Bhagavān — whose proclaimed *dharma* is cool to all, and who is

cool as the moon to people scorched by the heat of karmic sunshine — be cool (*śītal*) to us.---

King Padmagulma in the Vatsa Country (vv. 3–19)

(vv. 3–4) In the eastern Videha region on the western bank of the Sītā river is the country of

Vatsa. In its city of **Susīmā**, a king named **Padmagulma** was reigning. He was

expert in the four expedients (*upāyas*): conciliation, gifts, punishment, and division; he was

accomplished in the six policies — alliance, conflict, etc. — determined through the fivefold

council; through the irrigation of his intellect his kingdom-tree had greatly flourished; and

through its seven constituent elements — sovereign, minister, fort, treasury, ally, territory, and

army — the fruits of *dharma*, *artha*, and *kāma* grew abundantly.

(v. 5) He blazed fiercely with the wavering columns of flame of his prowess-like ocean-fire;

and in the ocean of his sword-like moon's edge-like waters, all the enemy-kings were

immersed and drowning.

(v. 6) Through divine grace, intelligence, and effort he had earned *Lakṣmī* himself and made

her available for everyone's enjoyment. Although he himself also enjoyed her, he was still

counted as virtuous.

(vv. 7–10) Just as the season of spring arrived there as if desiring to meet the king — with its

eyes made of new budding blossoms enlivened by intoxicated bees, adorned with a necklace of

women, lovely moonlight, and laughter-like white garments, the face of the full moon, fragrant

with the *bakula* scent, with the fragrant wind of the Malaya mountain as her breath, with the

beauty of the *karṇikāra* tree for her complexion — so that king, his mind made captive by the

beauty of spring, in desire for fine pleasures, ceaselessly played and sported with that spring-

beauty. *(v. 11)* At that time, the bodiless Kāma, with only five arrows but assisted by spring,

began to torment him without mercy — for when the time is powerful, who does not become

mighty with many arrows? *(vv. 12–13)* But just as clouds are dispersed by the wind, so that

spring-beauty was dispersed by the wind of time. Its passing caused him great grief; his mind

became greatly agitated by that grief.*(vv. 14–15)* He began to reflect: "This Kāma is a great villain. This sinner torments the entire

world and lives in everyone's heart — he causes trouble without even having a body! Therefore

I shall burn him today with the fire of meditation." Thus renunciation arose in him. He gave his

kingdom to his son **Candana** and went to the monk **Ānanda**, renouncing all pleasures,

and accepted initiation.

(vv. 17–18) Practising restraint, he studied all the *aṅgas* up to the *Vipāka-sūtra*, performed

austerities for a long time, and bound the *Tīrthaṃkara-nāma-karma*. At the end of his

lifespan, practising *samādhi-maraṇa* with mind, speech, and body, he abandoned his body

and was born as the Indra of the fifteenth *Āraṇa* heaven with great majesty.

(vv. 19–22) There his lifespan was twenty-two *sāgaras*; his body was three *hastas*; both

his physical and spiritual *leśyā* were white; he breathed once every eleven months; he was

mentally nourished every twenty-two thousand years; he had *mānasika-pravīcāra* (mental

activity); he possessed the eight best *ṛddhis* including *prākāmya*; his *avadhi-jñāna*

extended up to the sixth earth; his strength, radiance, and bodily transformation were equally

extensive; he had no external disturbances; he was the one who crossed the vast ocean of

happiness; and he passed his life-span filled with arts and subdivisions thereof.

Birth of Śītalanātha (vv. 23–31)

(vv. 23–24) When six months of his life remained and he was about to take birth in the middle

world, in the Bhārata-kṣetra of this Jambū-dvīpa, in the city of **Bhadrapura** in the Satya

country, a king named **Dṛḍharatha** was ruling — born in the Ikṣvāku lineage. His chief queen

was named **Sunandā**. By the command of Kubera, gods called *Guhyakas* had been raining

gems at his house for six months already.

(vv. 25–27) That noble queen also saw sixteen dreams in the early morning and finally saw an

elephant entering her mouth. Hearing their interpretations from her husband, she was greatly

delighted. The Indra (*of the Āraṇa heaven*) was dislodged (*cyutat*) from heaven on the*Pūrvāṣāḍhā* asterism on the eighth day of the dark fortnight of Caitra, and just as a dewdrop

abides in a lotus or oyster-shell with all its excellent qualities, so he came to reside in the

queen's womb.

(vv. 28–29) The gods came with great love and performed the *garbha-kalyāṇa* (celebration

of conception). On the twelfth day of the dark fortnight of Māgha (*Māgha Kṛṣṇā Dvādaśī*), in

the Pūrvāṣāḍhā asterism, he was born. The gods came at that moment and took him to Meru

mountain, where they anointed him with the waters of the Milk Ocean, celebrated, and named

him **Śītalanātha**.

(vv. 30–31) Śītalanātha appeared nine crore *sāgaras* after the liberation of Puṣpadanta.

Before his birth, *dharma* had been in abeyance for one quarter of a *palya*. His lifespan was

one lakh *pūrvas* and his body was ninety *dhanus* in height.

(vv. 32–34) One quarter of his lifespan passed in the prince (*kumāra*) stage; then, receiving

his father's kingdom and the primary *siddhi* (great mastery), he protected his subjects. The

auspicious names of the *gatis* (courses of life), *sātā-vedanīya* (pleasant-feeling karma),

high *gotra* (lineage karma), and the best lifespan — with *Tīrthaṃkara-nāma-karma* and

without *apavartana* (premature curtailment) — all these, combined together through the

arising of his highest experiential karma, were happiness-giving; therefore with what can his

happiness be compared?

Śītalanātha's Renunciation and Omniscience (vv. 35–59)

(vv. 35–36) When one quarter of his life remained and *saṃsāra*'s end was near, the

pratyākhyāna-kaṣāya (the last sub-type of passion, preventing renunciation) reached its

conclusion. At that time the most resplendent Blessed One went to a forest for a stroll. There a

mass of frost (*pāla*) was covering everything; and before his very eyes it vanished.*(v. 37)* By this cause *ātma-jñāna* arose in him and he began to reflect: "Every object changes

in every moment — only from those changes does this world take its form of impermanence."

(vv. 38–42) "Today I have determined with certainty — suffering, the sufferer, and the cause of

suffering. From the arising of *moha-karma*, knowledge of suffering, happiness, and all three

(*duḥkha-duḥkhī* etc.) as happiness arises. The thought — 'I am happy; all this is happiness;

from meritorious karma more happiness will come' — all this is great *mahā-moha*, arising

without the *kāla-labdhi* (right time). Whether karma is meritorious or not, as long as karma

exists one cannot obtain happiness from it — for worldly beings are full of disturbances, always

craving, and all are tainted by faults. If happiness came from sense-pleasures, I have more

sense-pleasures than anyone; why then am I not satisfied? Therefore it is certain that

happiness born of pleasures is altogether illusory. True happiness lies in equanimity

(*udāsīnatā*); and that is impossible so long as the *mohanīya-karma* remains. Therefore I

must quickly destroy this enemy-host of *mohanīya-karma* at its very root."

(v. 43) Thus understanding the true nature of things, he gave his kingdom — worthy only of

being abandoned — to his son.

(vv. 44–45) The *laukāntika-devas* came and praised him; the gods including Indra

performed the *dīkṣā-kalyāṇa*. Mounting the palanquin **Śukraprabhā**, the Blessed One

reached the Sahetuka forest; and on the twelfth day of the dark fortnight of Māgha (*Māgha

Kṛṣṇā Dvādaśī*), in the Pūrvāṣāḍhā asterism, at evening, taking a two-day fast, together with a

thousand kings he accepted initiation. At that very moment *manaḥparyaya-jñāna* arose.

(vv. 46–47) The next day for alms he went to the city of **Ariṣṭa**. There King **Punarvasū**

with great joy and ninefold devotion (*navadhā-bhakti*) offered him food; and the gods,

delighted, rained the five wonders at his house.

(vv. 48–49) Practising thus, he spent three years in the *chādmastha* stage. Then on the

fourteenth day of the dark fortnight of Pauṣa (*Pauṣa Kṛṣṇā Caturdaśī*), at evening, in the

Pūrvāṣāḍhā asterism, he sat under a *bilva* tree with a two-day fast. At that moment *kevala-

jñāna* arose for the golden-hued Blessed One, and the gods including Indra arrived and

created the *samavasaraṇa* and worshipped him.---

Retinue of Śītalanātha (vv. 50–59)

- **81 gaṇadharas** *(v. 50)*

- **1,400 śruta-kevalis** (knowing eleven *aṅgas* and fourteen *pūrvas*) *(v. 50)*

- **69,200 teacher-monks** *(v. 51)*; **7,200 avadhi-jñānīs** *(v. 51)*

- **7,000 kevalīs** *(v. 52)*; **12,000 monks with vikriyā-ṛddhi** *(v. 52)*

- **7,500 manaḥparyaya-jñānīs** *(v. 53)*; **5,700 vādīs** *(v. 53)*

- **Total monks: 1 lakh** *(v. 54)*

- **3,80,000 āryikās** *(v. 54)*; **2 lakh śrāvakas** *(v. 54)*; **4 lakh śrāvikās** *(v. 55)*

- Innumerable gods and goddesses; countable *tiryaṃcas* *(v. 55)*

(vv. 56–57) He wandered through many countries, raised many *mithyādṛṣṭi* (*bhavya*) souls

to *samyaktva* and higher *guṇasthānas* through his teaching of *dharma*. Finally he reached

Sammeḍaśikhara, performed *yoga-nirodha* for a month, and — with a thousand monks in

pratimā-yoga — on the eighth day of the bright fortnight of Āśvina (*Āśvinī Śuklā Aṣṭamī*),

in the Pūrvāṣāḍhā asterism, at evening, having destroyed all the enemy-karmas, he attained

the supreme *mokṣa-pada* (the state of liberation).

(vv. 59–62) The gods came, illumining all directions with their bodies' radiance, performed the

nirvāṇa-kalyāṇa with praise, and departed each to his own heaven. I bow to Śītalanātha — at

whose birth the world was made joyful like the rising of the moon; who blossomed the lotus-

faces of all his kinsmen just as the sun blooms lotuses; from whom the supplicants, obtaining

their desired objects with great joy, became men of substance; whom the gods worship; and

who destroys the all-consuming thirst for worldly experience. *(v. 60)*The direction-goddesses (*diśa-kanyās*), with their melodious voices, sing with composed

verses the victory over the arrogant hero Moha — of that one whose forehead-mark, white and

praiseworthy as the flow from the cheeks of the direction-elephants, delights everyone. I hymn

that Śītalanātha. *(v. 61)*

He who was first the virtuous King Padmagulma, who then became the Indra of the fifteenth

Āraṇa heaven — worshipped by the gods — and who then became the tenth Tīrthaṃkara,

merciful and all-cooling: bow to that Śītalanātha. *(v. 62)*

The Digression of King Megharatha and the Three Dānas (vv. 63–96)

(vv. 63–64) In the final period of Śītalanātha's *tīrtha* (religious order), through the fault of

time — through the absence of speakers, listeners, and men of *dharma* — this excellent Jaina

dharma was lost. At that time in the city of **Bhadrilapura**, Malyadesa's king

Megharatha was ruling, and his minister was named **Satyakīrti**.

(vv. 65–66) On one occasion, seated in the court on his lion-throne, and wishing to invest

wealth in *dharma*, the king asked all those in the assembly: "Among all gifts (*dānas*), which

dāna brings the greatest fruit when given?" In answer, the minister — who knew the truth

about dāna — said:

(v. 67) "The best munis have declared three kinds of dāna: *śāstra-dāna* (gift of scripture),

abhaya-dāna (gift of safety), and *āhāra-dāna* (gift of food). For the wise, these in that order

yield increasingly greater fruit — *āhāra* is surpassed by *abhaya*, which is surpassed by

śāstra."

(v. 68) "Scripture (*śāstra*) means: that which is spoken by the omniscient one, free from all

contradiction between earlier and later passages, removing violence and other faults, and

proved by both kinds of evidence (*pramāṇa*)."*(v. 69)* "And the exposition of that scripture, in order to benefit virtuous ones who fear

saṃsāra — that is called *śāstra-dāna*."

(v. 70) "A seeker of liberation who knows the *tattvās* and, wishing to remove the causes of

karmic bondage, abstains from harming all beings — that abstention from harm is called

abhaya-dāna."

(v. 71) "Similarly, the giving of pure food to wise ones who are far removed from violence and

other faults — that is called *āhāra-dāna*."

(vv. 72–77) Among these, *śāstra-dāna* and *āhāra-dāna* cause the *nirjarā* (shedding) of

karma for both giver and receiver; *abhaya-dāna* causes *nirjarā* for the giver and also

generates merit. Knowledge cannot be had without *jñāna*, and *jñāna* comes from scripture

— for only scripture can illumine what is to be renounced and what is to be accepted. Through

expounding, hearing, and deeply reflecting on scripture, the intellect is purified; through

purified intellect, one renounces what should be renounced, accepts what should be accepted,

and becomes a *vratin* (observer of vows). Taking the path of liberation, one gradually calms

the senses and the mind, meditates in *śukla-dhyāna*, and attains the *mokṣa-pada*.

Therefore *śāstra-dāna* is the best among all *dānas* — for it alone is the cause of the

mokṣa-state for both giver and receiver, which is free from sin and is the nature of

ātmānanda (bliss of the Self). In the final *āhāra-dāna* there is some slight sin involved —

hence *abhaya-dāna* is considered better. From all three great *dānas* the *mokṣa-pada* is

attained.

(v. 78) *(The minister was about to say more, but then held his tongue)* — apparently the

minister, owing to the influence of his *kapota-leśyā* (dove-colour aura of soul), and desiring to

give some other gift, did not wish the minister's advice to prevail. *(v. 79)* In the city there was a

Brahmin named **Bhūtiśarman** who used to compose texts based on false scriptures

(*mithyā-śāstras*) and keep the king pleased. *(v. 80)* After his death, his son

Muṇḍaśālayana, who knew all the [worldly] śāstras, sat in that same assembly; and when

the minister fell silent, he began to say: *(vv. 80–83)* "These three kinds of dāna are only for

monks or the destitute. For powerful kings and great lords, the superior dāna is to give

abundantly — land, gold, and the like — to Brahmins who have the power to bless and curse, sothat their fame may endure as long as the sun and moon." Thus he brought from home the

book he himself had composed and read it aloud to the king. *(v. 84)* Thus Muṇḍaśālayana,

seizing his opportunity, showed the king the wrong path, and the king even praised it as

excellent.

(vv. 85–87) On the full-moon day of Kārtika Śuklā (*Kārtika Pūrṇimā*), the deluded king

bathed and with great devotion worshipped Muṇḍaśālayana with rice-grains etc. and gave him

land, gold, and the like as directed. Seeing this, the minister said to the king: "*Dāna* is what the

Śrī Jineśvara taught — the gift of one's wealth or another thing for the sake of grace

(*anugraha*). And scholars explain *anugraha* in this context as benefiting both oneself and

others."

(vv. 88–89) "Growth of merit is one's own benefit; growth of virtue is another's benefit." "Yet

you, O King — knowing all this well — have given to an unworthy recipient (*kupātra*) and thus

wasted all three forms of dāna."

(vv. 91–94) "Even abundant seed, if sown in barren soil, yields only toil — the seed is lost

without fruit. But even a little good seed, sown at the right time in good soil, yields a

thousandfold to the sower." Thus that wise and devout minister gave a million examples — but

the king was not moved. And rightly so: a mantra is useless against a snake already destined

for death; medicine is useless when the life-span is exhausted; a mirror is useless to one born

blind; and good words are useless to one of perverted intelligence.

(v. 95) The king — who delighted in the wrong path — abandoned the tradition of giving that

had been established from the beginning, and proclaimed as the sages' teaching only the dāna

spoken by a fool.

(v. 96) And he himself — with great ease — invented the following ten forms of dāna: the gift

of a cow, land, gold, a bride, a horse, an elephant, a palanquin, a house, and several others.

*Thus ends the Śītalanātha Purāṇa, the Fifty-Sixth Parva, in the compendium of the

Mahāpurāṇa, composed by the venerable Ācārya Guṇabhadra.*---

Śreyāṃsanātha Purāṇa

Fifty-Seventh *Parva*

(v. 1) Among all things worthy of refuge, excepting Śreyāṃsanātha Tīrthaṃkara there is no

other true benefactor. Therefore the wise who seek liberation should take refuge in

Śreyāṃsanātha alone. May such Śreyāṃsanātha be the benefactor of us as well.

King Nalinprabha in the Sukaccha Country (vv. 2–12)

(vv. 2–3) On the northern bank of the Sītā river in the Sukaccha country of eastern Videha, on

the Eastern Mandara side of Puṣkara-dvīpa, is a city called **Kṣemapura**. In it ruled a king

named **Nalinprabha** — who was the repository of inconceivable majesties born from the

love of his subjects, and who bent the entire host of his enemies in homage.

(v. 4) Through three separate means his *siddhi* (accomplishment), welfare, and prosperity

were determined as certain; through tranquility and effort he attained *kṣema* (security) and

yoga (devotion), and grew always.

(vv. 5–7) He who protects the earth by right (*nyāya*) is worthy of the name 'king' — and he

protected the earth by right (*nyāya*); thus he was a true (*sārthaka*) king. In his reign the

earth flourished greatly and he nurtured the people superbly. Walking on the excellent path, he

performed *dharma* even in the acts of *dharma*, and his *artha* and *kāma* were also in the

form of *dharma* — thus he was completely full of *dharma*. Through the rise of hismeritorious karma, like a *lokapāla* (world-guardian), he protected this entire earth for many

days.

(vv. 8–14) One day in the garden of the **Sahallāna** forest, the Jineśvara **Ananta** arrived.

The forest-keeper reported this to the king. Hearing it, the king went with his family,

worshipped, praised at great length, bowed, and sat in his proper place. He heard the nature of

dharma and *ātma-jñāna* arose, and he began to reflect: "Not knowing — who can benefit

whom, where, from whom, in what manner, through what means — I have wandered in great

suffering through innumerable births.

(vv. 10–12) "I alone, through the arising of *moha-karma*, have accumulated all these

manifold possessions. If renouncing them is the means to *mokṣa*, why should I delay in

abandoning them?" Thinking this, he gave his kingdom to his noble son named **Suputa**

and, together with many kings, accepted the vow of restraint.

(v. 13) He studied the eleven *aṅgas* and finally, having meditated on the sixteen *kāraṇa-

bhāvanās* and bound the *Tīrthaṃkara-nāma-karma*, accepted *samādhi-maraṇa*.

(vv. 13–16) He abandoned his body and was born as the **Acyuta-indra** in the

Puṣpottara (*Acyuta*) celestial mansion. There his life span was twenty-two *sāgaras*,

body three *hastas*, *leśyā* and *avadhi-jñāna* as previously noted. He experienced many

days of the highest happiness with the beautiful goddesses endowed with divine qualities.

(vv. 17–18) When his life grew short and he turned towards birth in the middle world, in the

Bhārata-kṣetra of Jambū-dvīpa, in the city of **Siṃhapura**, a king of the Ikṣvāku lineage

named **Viṣṇu** was ruling; his great queen was named **Nandā**. His house had been

worshipped in many ways by the gods for six months.

(v. 19) On the sixth day of the dark fortnight of Jyeṣṭha, in the Śravaṇa asterism, at the early

morning hour, she saw sixteen dreams, and at the end saw an elephant entering her mouth.*(v. 20)* Hearing the interpretations from her husband she was greatly delighted, and at that

same moment Indra and the gods arrived and celebrated the *garbha-kalyāṇa*.

(vv. 21–22) Nine months passed in this way, delighting all. On the eleventh day of the dark

fortnight of Phālguna, in the Śravaṇa asterism, this great queen gave birth to the supremely

fortunate *Acyutendra* — who bore three types of knowledge. Just as a row of clouds brings

good rains and delights the whole world — in that way all were delighted.

(vv. 23–29) Just as all water-bodies become clear at the advent of autumn, so at his birth all

people's minds became joyful. At his birth the supplicants were satisfied with wealth; the

wealthy, satisfying the poor, were themselves made happy; and the poor were made happy by

obtaining each their own desired pleasures. At that time all the seasons, combining together,

manifested in their respective delightful forms. How wonderful — at the Blessed One's birth,

the sick became well, the grief-stricken shed all grief, and sinners all became virtuous! If even

ordinary people experienced such great satisfaction, how can one measure the satisfaction of

the parents? At that moment the four types of gods came rushing from all sides — their

ornaments illumining the whole world. The divine kettledrums sounded; flowers rained;

dancing goddesses began to dance; gods of music sang sweetly. Other gods were saying: "Is

this world divine? Or is this some extraordinary, unseen world even greater than the divine?"

(vv. 31–34) The Saudharmendra himself honoured the parents with excellent ornaments etc.

and the *Indrāṇī*, by her *māyā*, beguiled the mother and took the child. Saudharmendra,

placing the child on the back of the elephant Airāvata, in the company of the divine host, easily

reached the great and glorious Mahāmeru. There he enthroned him, filled many pitchers from

the fifth Milk Ocean (*Kṣīra-sāgara*) and anointed him, adorned him, and with great joy gave

him the name **Śreyān** (*Śreyāṃsanātha*). Then he brought him back to the city, placed him

in the mother's lap, and all the Indras celebrated and departed to their respective heavens.

(v. 35) Just as the crescent moon's radiance grows from moment to moment, so the Blessed

One's auspicious limbs grew in company with his virtues.

(vv. 36–38) Puṣpadanta Svāmī attained liberation ninety crore *sāgaras* ago; after an interval

of nine-tenths of a crore *sāgaras* and half a *palya* during which *dharma* was in abeyance,

Śreyāṃsanātha was born — his time is included in this interval. His lifespan was eighty-four

lakh years; the colour of his body was like gold. His body was eighty *dhanus* in height; he wasa treasury of strength, energy, and radiance. Twenty-one lakh years passed as his pleasurable

childhood (*kumāra*) period.

Śreyāṃsanātha's Reign and Renunciation (vv. 39–61)

(vv. 39–42) He received the kingdom — revered even by the gods, bowed to by all — and like

the moon he satisfied all, and like the sun he heated the arrogant. He was like a great gem in his

brilliance, like the ocean in his profundity, like the Malaya wind in his coolness, and like

dharma itself in beneficence — thus he gave happiness to all for a long time. Through the rise

of his previous meritorious karma, all wealth came of itself; his wisdom and valour were

therefore directed entirely to *dharma* and *kāma*. Sports conducted by the gods through

divine amusements made his days pass — those days adorned with meritorious karma.

(vv. 43–45) Thus forty-two lakh years of kingship passed. Then one day, seeing the changing

of the seasons, he reflected: "The same time that has made the entire world its prey is itself

being consumed by the changes of moments, minutes, and hours. If this is time's own state,

who else can remain stable? Thus the entire world is impermanent. Until this *jīva* attains the

eternal *mokṣa-pada*, how can it ever find stable repose anywhere?" Reflecting thus, the

laukāntika-devas including the *Sārasvatā* gods came and praised him. The Blessed One

assigned his kingdom to his son **Śreyaskara**; the gods including Indra arrived and

performed the *niṣkramaṇa-kalyāṇa* consecration. The Blessed One mounted the palanquin

Vimalā-prabhā (carried by the gods) and reached the garden called Manohara. Taking a

two-day fast, on the eleventh day of the dark fortnight of Phālguna, in the Śravaṇa asterism, in

the early morning, together with a thousand kings he accepted initiation. On that very day

manaḥparyaya-jñāna arose in him.

(vv. 46–50) The next day he went to the city of **Siddhārtha** for his alms-round. There the

golden-radiant King **Nanda** with the utmost devotion gave him excellent food; that

resolute man attained excellent merit and the five wonders (*pañcāścarya*). When two years

had passed in the *chādmastha* stage, he sat under a *tumbura* tree in the garden called

Manohara with a two-day fast, and on the *Māgha Kṛṣṇā Amāvāsyā* (dark-moon night of

Māgha) in the Śravaṇa asterism at evening *kevala-jñāna* arose.*(vv. 51–52)* The four types of gods came and performed the *kevala-jñāna-kalyāṇa*. In his

samavasaraṇa the following sat:

Retinue of Śreyāṃsanātha (vv. 53–61)

- **77 gaṇadharas** beginning with Kuṃthu *(v. 53)*
- **1,311 śruta-kevalis** *(v. 54)*
- **48,200 teacher-monks** *(v. 54)*; **6,000 avadhi-jñānīs** *(v. 55)*
- **6,500 kevalīs** *(v. 55)*; **11,000 monks with vikriyā-ṛddhi** *(v. 56)*
- **6,000 manaḥparyaya-jñānīs** *(v. 56)*; **5,000 chief vādīs** *(v. 56)*

- **Total monks: 84,000** *(v. 57)*

- **1,20,000 āryikās** with *dhāraṇā* etc. *(v. 57)*; **2 lakh śrāvakas** *(v. 58)*; **4 lakh

śrāvikās** *(v. 58)*

- Innumerable gods and goddesses; countable *tiryaṃcas* *(v. 59)*

Giving *dharma*-teaching thus, he wandered through all countries. *(v. 59)*

Finally he reached **Sammeḍaśikhara**, sat there, performed *yoga-nirodha* for a month, and

together with a thousand monks in *pratimā-yoga*, on the full-moon day of Śrāvaṇa (*Śrāvaṇa

Śuklā Pūrṇimā*), in the Dhaniṣṭhā asterism, at evening — repeatedly performing *nirjarā*

(shedding of karmas) through the infinitely-multiplying gradual series — in the time it takes to

pronounce the syllables *a*, *i*, *u*, *ṛ*, *ḷ*, he destroyed all remaining karmas through the final

two stages of *śukla-dhyāna*, attained the fifth state (*mokṣa*), and was liberated —

becoming a perfected *Siddha*. *(vv. 60–62)**(v. 63)* "If we did not celebrate the *nirvāṇa-kalyāṇa* of the Blessed One, our gathering here

would be in vain" — thinking this, all the gods performed the *nirvāṇa-kalyāṇa* and departed

each to his own heaven.

(v. 64) May the glorious Śreyāṃsanātha — whose knowledge, arising, instantly destroyed all

darkness, beheld the entire animate and inanimate world, and who, having no opponent, was

absorbed in his own Self — always bring welfare to you all.

(v. 65) O Lord! Your words are true, beneficent to all, and compassionate; your conduct

benefits all living beings — both these proclaim your supreme purity. Therefore the Indras and

gods come with great devotion and take only your refuge; and moreover the great scholars

always praise only you. May that Śreyāṃsanātha always be the benefactor of you all.

(v. 66) He who was first the king Nalinprabha — the destroyer of all sinful splendour and lord

of all — then became the Indra of the sixteenth heaven — lord of all gods, the treasury of

happiness born of thought alone — and then became a Tīrthaṃkara, the most revered in all

three worlds, the propagator of the *syādvāda* (doctrine of conditional predication), and one

who attained liberation — may that glorious Śrī Śreyāṃsanātha Jineśvara be your benefactor.

Verse of Homage to Guṇabhadra (v. 67)

(v. 67) Homage to that composer of Purāṇas who follows the teaching of Jinasena — whose

lotus-feet are worshipped by Lokasena — and who is the venerable Guṇabhadra.

Beginning of the Vāsupūjya Purāṇa

(Fifty-Eighth *Parva* — opening section)*(vv. 68–69)* Just as Bharata was foremost among *cakravartins*, so in this region (Bharata-

kṣetra), in the Magadha country, in the city of **Rājagṛha** — like the city of Indra — there was

an initial (*ādi*) one who was an *ardha-cakrin* among those who governed three *khaṇḍas*

(half-realm rulers). It is his story that is narrated.

(vv. 70–72) In that Bharata-kṣetra, in the Magadha country, in the city of **Rājagṛha**, ruled

King **Viśvabhūti**. His queen was **Jainī**. Their son was **Viśvanandī** — who brought joy

to the entire world, and hence was fittingly so named. His younger brother was named

Viśākhabhūti; his wife was named **Lakṣmaṇā**; and their son was **Viśākhanandī**.

(vv. 73–74) Viśvabhūti gave his kingdom to his younger brother Viśākhabhūti and accepted

initiation (*dīkṣā*). Viśākhabhūti was now governing the people; all the kings bowed to him.

(v. 75) Viśvanandī had a garden constructed with small plantings of every kind; it was more

precious to him than his own life.

(v. 76) One day, Viśākhanandī challenged the gardeners and took that garden for himself by

force. *(v. 77)* Seeing Viśvanandī flee in battle, unable to resist, Viśvanandī became

dispassionate and thought: "Shame on this Moha!"

(v. 78) He went to the presence of the sage **Sambhūta** and, with his uncle Viśākhabhūti as

chief witness, accepted the vow of restraint (*saṃyama*).

(vv. 79–81) Bearing virtues and renunciation, he began many kinds of austerities — fasting

and so on — and wandering through all countries, one day went to the city of **Mathurā** for

his alms-round. There a cow with a young calf, in anger, struck and knocked him to the ground.

Meanwhile, Viśākhanandī — who had been expelled from the kingdom for his villainy — was

wandering about and happened to arrive there. He was standing on the terrace of a courtesan's

house; seeing the muni fall, he laughed scornfully and said: "Where has your strength gone

today?"*(v. 82)* Hearing this, a thorn (*nidāna*) — a sinful resolve of revenge — lodged within him, and

with that very thorn he breathed his last. Dying, he was reborn as a god in the heaven called

Mahāśukra, where his uncle Viśākhabhūti had already been born earlier.

(vv. 82–86) There, with a life of sixteen *sāgaras*, enjoying many divine pleasures at will with

innumerable celestial nymphs, and at the end of his life departing from there — he was born as

the son **Tripuṣṭha** to King **Prajāpati** of the city of **Podanapura** in the Suramya

country of this Jambū-dvīpa's Bharata-kṣetra; his mother was the beloved queen

Mṛgāvatī, who had seen auspicious dreams. The soul of Viśākhabhūti, departing from there,

had already arrived earlier and been born as the valiant son **Vijaya** — from the queen

Jayāvatī of those same Mahārāja Prajāpati's household.

(vv. 87–90) Viśākhanandī wandered long in *saṃsāra* and was then born — through the rise

of his meritorious karma — as the son **Aśvagrīva** of King **Mayūragrīva** of the city of

Alaka on the northern range of the Vijayārdha mountain. He conquered all the great

enemy-kings. Meanwhile Vijaya and Tripuṣṭha — the two brothers, the first a *Balabhadra*

(elder hero) and the second a *Nārāyaṇa* (cosmic hero) — had bodies eighty *dhanus* tall and

lifespans of eighty-four lakh years.

(vv. 91–92) Their bodies were like a conch and an indranīla-gem (*sapphire*). They slew the

arrogant Aśvagrīva and became lords of this three-*khaṇḍa*-adorned earth. Both brothers

became lords over sixteen thousand crown-wearing kings and many *vidyādharas* and

vyantara-devas. The seven jewels of Tripuṣṭha Nārāyaṇa were: bow, conch, discus, rod, sword,

lance, and mace — and many gods guarded these jewels. For the welfare of Vijaya Balabhadra,

four jewels — like faith, knowledge, conduct, and austerity — were: mace, jewel-garland,

plough, and combined-weapon.

(vv. 93–95) Of Nārāyaṇa there were sixteen thousand queens beginning with Svayamprabhā;

of Balabhadra, mind-captivating queens — half as many, i.e. eight thousand. Tripuṣṭha, sporting

with those women for many days — greatly attached to action and greatly possessive — died

and descended into the seventh hell; and Aśvagrīva too, dying, went to that same seventh hell.*(v. 96)* Vijaya Balabhadra was deeply grieved by Tripuṣṭha's death. At that very moment he

went to the sage **Suvarṇakumbha**, accepted the vow of restraint, and became a *gṛha-

kevalī* (a *kevalī* householder-saint, i.e. *anagāra-kevalī*).

(v. 97) Behold — Tripuṣṭha and Vijaya both ruled together and both experienced the highest

pleasures for many days together; yet one reached the seventh hell — the abode of every

terrible suffering — and Vijaya Balabhadra reached the very crown of the world — *mokṣa* —

the supreme abode of happiness. Therefore shame on this perverse karma — for as long as it is

not destroyed, who in this world can be truly happy?

(v. 98) The soul of Tripuṣṭha was formerly King Viśvanandī; then, having been a god in the

Mahāśukra celestial mansion, it became the first Nārāyaṇa — the *ardha-cakravartin* named

Tripuṣṭha — in the Bhārata region, and then, having accumulated sin, descended to the seventh

hell.

(v. 99) The soul of Vijaya was formerly King Viśākhabhūti; then, having become a muni and

thereafter a god in the Mahāśukra mansion, it became the Balabhadra named Vijaya, and then

— having destroyed *saṃsāra* — attained the supreme state of the *Paramātman* (the

perfected soul, *Siddha*-hood).

(v. 100) The soul of Aśvagrīva was formerly a great and mighty king; wandering long in

saṃsāra, it became the Pratinārāyaṇa (counter-hero) named Aśvagrīva — lord of three worlds

— and then, slain by Tripuṣṭha, descended to the seventh hell.

*Thus ends the Fifty-Seventh Parva: the Purāṇa of Tīrthaṃkara Śreyāṃsanātha, Tripuṣṭha,

Vijaya, and Aśvagrīva.*

(v. 1) May Bhagavān Vāsupūjya — worshipped by all the Indras, son of the great Mahārāja

Vāsupūjya, always worshipped by the virtuous — purify us through his knowledge.

King Padmottara in the Vatsakāvatī Country (vv. 2–11)*(v. 2)* On the Eastern Meru side of Puṣkarārdha-dvīpa, in the well-known city of Ratnapura in a

country named Vatsakāvatī, a king named **Padmottara** was ruling.

(vv. 3–4) His fame was in the form of virtue and dwelt in the words of all; his image was in the

form of merit and dwelt in the eyes of all; his livelihood was in the form of *dharma* and dwelt

in the minds of all. His words were full of goodwill; his heart full of compassion; his body full of

radiance; his intellect was filled with *nayas* (logical standpoints). His wealth was spent in

charity; his devotion was directed to the Jineśvara; and his prowess was directed at enemies.

(v. 5) Just as the correct observance of *samitis* (regulations of movement) causes the

monk's rules to increase, so the people flourished greatly while that righteous king protected

the earth.

(vv. 6–10) Virtue was his wealth, and the queen — Lakṣmī who loves virtue — was his

companion. With her he lived for a long time, uninterrupted by any disturbance. One day he

heard the nature of *dharma* and reflected on the twelve *anuprekṣās* (meditations on

impermanence, etc.). Through that reflection, all three kinds of detachment arose in him, and he

began to contemplate thus: *(v. 9)* "Wealth is illusory; happiness is mixed with suffering; life

extends only to death; union lasts only until parting; and this wretched body is filled with

disease. *(v. 10)* How can one love such worldly things? Therefore I must now, taking recourse

in this *kāla-labdhi* (the right time) that has arrived, cross over these five cycles of birth and

death — which are so terrifying in their *saṃsāra*."

(v. 11) He then assigned the burden of the kingdom to his son **Dhanamitra**, and for the

purification of the soul accepted initiation (*dīkṣā*) together with many kings.

(vv. 12–15) He studied the eleven *aṅgas*, meditated on the sixteen *kāraṇa-bhāvanās*

beginning with *darśana-viśuddhi*, bound the *Tīrthaṃkara-nāma-karma*, and at the end of

his life accepted *sanyāsa*. Possessing pure wisdom, he was born in the Mahāśukra celestial

mansion as the Indra **Mahāśukra**. His lifespan there was sixteen *sāgaras* and his body

four *hastas*. His *leśyā* was of the lotus-colour; he breathed once every eight months; and

with a pure heart he took mental nourishment every sixteen thousand years. The *pravīcāra*(source of gratification) was through sound alone; his *avadhi-jñāna* extended to the fourth

earth; and his strength, radiance, and bodily transformation were commensurate with that

avadhi-field. There, enchanted by the sweet words, songs, and music of the goddesses, he

passed his celestial term.

Birth of Vāsupūjya (Twelfth Tīrthaṃkara) (vv. 16–22)

(vv. 16–20) When this Indra's lifespan was spent and he was about to be born in this world, in

the Bhārata-kṣetra of this Jambū-dvīpa, in the city of **Campā**, a king of the Ikṣvāku lineage

and Kāśyapa *gotra* named **Vāsupūjya** was ruling. His beloved queen was **Jayāvatī**. By

the command of Indra, Kubera had showered gems and honoured her for six months already.

On the sixth day of the dark fortnight of Āṣāḍha (*Āṣāḍha Kṛṣṇā Ṣaṣṭhī*), in the Śatabiṣā

asterism, she saw sixteen dreams and, hearing their interpretations from her husband, was

greatly satisfied. After eight months had passed, on the fourteenth day of the dark fortnight of

Phālguna, in the Varuṇa yoga, she joyfully gave birth to a son — the soul of that Indra — who

was a benefactor to all living beings.

(vv. 21–22) At that very moment, Saudharmendra and all the gods arrived, took the child to

Meru mountain, anointed him with the waters of the Milk Ocean, adorned him with all manner

of ornaments, gave him the name **Vāsupūjya**, brought him back, and celebrated with great

festivities before departing to their respective abodes.

(vv. 23–24) Vāsupūjya appeared fifty-four *sāgaras* after Śrī Śreyāṃsanātha attained

liberation, and during the final three *palyas* of that period *dharma* was in abeyance. His

lifespan is included in this time. His body was seventy *dhanus* tall; his lifespan seventy-two

lakh years; and his complexion was red as *kuṅkuma* (saffron).

(vv. 25–28) Just as a region with water is the grower of all the eighteen desired varieties of

seed, so King Vāsupūjya was the grower of all virtues. Just as all grain gives excellent fruit

when it receives the right rainfall, so all virtues gave excellent fruit when they received the

support of Vāsupūjya's intellect. Virtues that had become subordinate elsewhere came to beforemost in Vāsupūjya — and rightly so, for which quality does not become prominent through

a prominent support? All things are aggregates of qualities; therefore if qualities cease, the

thing necessarily ceases. Understanding this, that wise one carefully preserved all his virtues.

(vv. 29–35) When eighteen lakh years of his *kumāra* (youth) stage had passed, that wise one

spontaneously developed detachment from *saṃsāra* and began to contemplate the true

nature of the soul: *(v. 31)* "Clinging to sense-objects, this ignorant being binds its own soul

through its own soul, and then undergoes the four kinds of suffering through the four kinds of

bondage. *(v. 32)* From beginningless time it has wandered in the forest of birth and death;

now, through the conjunction of *kāla-labdhi* and other attainments, a noble path which

manifests excellent virtues has been found — therefore I must go to the noble *mokṣa*-path

at once. *(vv. 33–34)* Whether this body is somehow pure, lasting, beautiful, disease-free, its

pleasures always available, its life-spans of long duration — the certainty remains that one day

its separation is inevitable. All this happiness is the product of attachment; from it the attached

being binds karma; bondage is the cause of *saṃsāra*. *(v. 35)* That *saṃsāra* takes the form

of the four *gatis* and they always bring suffering and happiness in turn — so there is no

benefit in remaining in *saṃsāra*; the wise must abandon it."

(v. 36) Just as he was reflecting thus, the *laukāntika-devas* arrived and offered praise. The

gods came and performed the consecration (*abhiṣeka*), adorned him, and celebrated greatly.

(vv. 37–38) Mahārāja Vāsupūjya then mounted his palanquin and the gods and Indra carried it

on their shoulders to the Manohara forest. There, on the fourteenth day of the dark fortnight of

Phālguna (*Phālguna Kṛṣṇā Caturdaśī*), in the Viśākhā asterism, at evening, taking a two-day

fast, he accepted *dīkṣā*. Shortly after initiating, he attained *manaḥparyaya-jñāna*.

(v. 39) Together with him, six hundred and seventy-six kings who knew the supreme truth

joyfully accepted *dīkṣā*.

(vv. 40–43) On the day of breaking his fast (*pāraṇā*), he entered the city of Mahānagara to

receive alms. King **Sundara** offered him food, whereby a shower of gold and the five

wonders (*pañcāścarya*) fell at his house. After the *chādmastha* (pre-omniscient) days had

passed, Bhagavān Vāsupūjya came back to the Manohara *dīkṣā*-forest, sat under a*kadamba* tree with a fast, and on the second day of the bright fortnight of Māgha, in the

Viśākhā asterism, at evening — became a Jina through the arising of *kevala-jñāna*.

(v. 43) The Saudharmendra and other Indras came and celebrated the *kevala-jñāna* festival.

There is no need to describe that festival in detail, for it is always conducted through the arising

of the final *Tīrthaṃkara-prakṛti* of the *nāma-karma*.

Sangha of Vāsupūjya (vv. 44–53)

- **66 gaṇadharas** beginning with Dharma *(v. 44)*

- **1,200 *śruta-kevalis*** *(v. 44)*

- **39,200 teacher-monks** (*śikṣakas*) *(v. 45)*; **5,400 *avadhi-jñānīs*** *(v. 45)*

- **6,000 *kevalīs*** *(v. 46)*; **10,000 monks with *vikriyā-ṛddhi*** *(v. 46)*

- **6,000 *manaḥparyaya-jñānīs*** *(v. 47)*; **4,200 *vādīs*** *(v. 47)*

- **Total monks: 72,000** *(v. 48)*

- **1,06,000 *āryikās*** beginning with Senā *(v. 48)*

- **2 lakh *śrāvakas*** *(v. 49)*; **4 lakh *śrāvikās*** *(v. 49)*

- Countable *tiryaṃcas* and many gods and goddesses *(v. 49)*

(v. 50) Bhagavān Vāsupūjya gradually wandered through all the Ārya regions, giving rain of

dharma and satisfying all, and at the end resided in the city of Campā itself for a thousand

years.

(vv. 51–54) When one month of his life remained, he performed *yoga-nirodha*. On the

summit of the **Mandāragiri** mountain on the bank of the **Rājatamauli** river, in the

beautiful Manohara forest, he sat in the *paryaṅkāsana* posture, and on the fourteenth day ofthe bright fortnight of Bhādrapada (*Bhādron Śuklā Caturdaśī*), at evening, in the Viśākhā

asterism, together with ninety-four monks he attained *mokṣa*. The supremely skilful gods

arrived at that moment, bowed to him, worshipped him, and celebrated the *mokṣa-kalyāṇa*

with great splendour.

(vv. 55–57) When liberation was attained through six virtues alone, how much more would

come from the eighty-four lakh virtues the Blessed One had upheld! He who has described all

things through the *saptabhaṅgī* (the seven-fold predication: "in some sense it is; in some

sense it is not; in some sense it is both; in some sense it is indescribable; in some sense it is

and indescribable; in some sense it is not and indescribable; in some sense it is, is not, and

indescribable") — which is the true nature of all things — how could such a Vāsupūjya not be

worthy of worship? He is the object of everyone's worship. *Dharma* is in the form of

compassion; but how can that compassionate *dharma* exist in one who is attached to

possessions? The welfare of the earth comes from rainfall; but how can rain fall when the

process that creates it is obstructed? Therefore, you, O Lord, have given the teaching of

renouncing both inner and outer possessions, and by that very spirit of renunciation you are

worthy of worship.

(v. 58) He who was formerly a great king — whose name is not mentioned — then became

the Indra in the Mahāśukra celestial mansion whose lotus-feet are worshipped by many divine

bees, and then became the ever-celibate (*bālabrahmacārī*) young Jina-king Bhagavān

Vāsupūjya — may he give you immeasurable happiness.

The Story of Dvipuṣṭha, Acala, and Tāraka (vv. 59–124)

(vv. 59–60) In the time of Śrī Vāsupūjya's *tīrtha*, a king named **Dvipuṣṭha** appeared —

the second *ardha-cakrin* (half-realm sovereign) and the second Nārāyaṇa, lord of three

khaṇḍas. I will narrate his three-life story. Hearing this story, *bhavya* souls will experience

fear of — and detachment from — *saṃsāra*.*(v. 61)* In the city of Kanakapura in this Bhārata-kṣetra, King **Suṣeṇa** was ruling. He had a

dancing-girl named **Guṇamañjarī**.

(v. 62) This dancing-girl was beautiful, skilled in the arts of singing, playing, and dancing, and

appeared like a second Sarasvatī — and so all kings desired her.

(v. 63) In the pleasant **Malayadesa** in the same Bhārata region, a king named

Vindhyaśakti was ruling in the city of Vindhyapura.

(v. 64) Just as a bee, maddened by the sweetness of honey, becomes attached to the fragrant

clusters of a mango-tree in bloom, so King Vindhyaśakti became attached to the sight of

Guṇamañjarī.

(vv. 65–68) He paid honour to King Suṣeṇa and, wishing to borrow the dancing-girl, sent a

charming messenger bearing many gems to him. That messenger went swiftly, was received

by Mahārāja Suṣeṇa, presented the gift properly, and said: "It is heard that there is a famous

dancing-girl, a great jewel, in your household. King Vindhyaśakti is your brother and wishes to

see her. Therefore, O Mahārāja, you should send her; I will bring her back and return her to you."

(vv. 69–70) On hearing the messenger's words, King Suṣeṇa trembled with anger and said:

"Go, go! These arrogant words are not worth hearing." After this, Suṣeṇa once more abused and

reviled the messenger. The messenger returned to his city and reported everything to King

Vindhyaśakti.

(vv. 71–73) Hearing the messenger's words, King Vindhyaśakti was enraged and said: "Very

well, what is there to fear?" He consulted with his ministers, and — being expert in deceptive

warfare (*kūṭa-yuddha*), skilled in the essence of battle, and valiant — quickly marched with

his army. Arriving, he fought, defeated King Suṣeṇa, and carried off the dancing-girl even as he

had carried off Suṣeṇa's glory — and rightly so, for when merit runs out, who in this world

cannot take what belongs to another?*(vv. 74–75)* Just as the breaking of an elephant's tusk destroys his majesty, and just as the

breaking of a lion's fang destroys his majesty, so the breaking of a king's pride destroys all his

majesty. Just as a serpent whose backbone is broken cannot move a single step, so King

Suṣeṇa — his spirit crushed by this humiliation — did not step outside his own house.

(vv. 76–79) One day, in a clear state of mind and with detachment, he heard the nature of

dharma from the nirgrantha Jineśvara named **Suvrata** and began to think: "Because of

the arising of some past sin, I have been defeated even by such a person." He resolved to

destroy his enemy — his own sin. He accepted *dīkṣā* from that same sage, tormented his

body for a long time through the fire of austerities, but at the end — while still holding the

resentment of anger against his enemy, while still dying with a *nidāna* (a sinful vow of future

recompense) — he practised *sanyāsa* and was born as a god in the incomparable celestial

mansion of the fourteenth *Prāṇata* heaven, with a lifespan of twenty *sāgaras*. With the

acquisition of eight *ṛiddhis* he became very proud and stayed there.

(vv. 80–82) Thereafter, in the city of Mahāpura in this Bhārata region, the glorious King

Vāyuratha was ruling. He enjoyed the royal fortune for many days. One day that king —

who knew the *tattvās* — went to the presence of the Suvrata Jineśvara, heard the teaching of

dharma, gave his kingdom to his son **Dhanaratha**, accepted *dīkṣā*, studied all the

śāstras, performed excellent austerities, and at the end of his life became the Indra in the same

Prāṇata heaven's supreme (*anuttara*) mansion.

(vv. 83–86) Descending from there, a son named **Acala** was born — to the queen

Subbhadrā of King **Brahma** of the city that had three rivers — from Brahma's queen

Uṣā. A son named **Dvipuṣṭha** was also born from that king. Dvipuṣṭha's body was

seventy *dhanus* tall and his lifespan seventy-two lakh years; in this way, foremost in the

Ikṣvāku lineage, he experienced royal pleasures.

(v. 86) Like the confluence of the Gaṅgā and Yamunā, or like *kunda* and *indranīla* gems,

those two — Bala (Acala) and Keśava (Dvipuṣṭha) — shone together brilliantly.

(vv. 87–89) Just as two *śrāvakas* share the Sarasvatī (learning) taught by the same teacher

without division, so those two brothers shared this undivided earth, enjoying it together.Though they knew all the śāstras, there was no difference of any kind between them — and

rightly so, for that togetherness deserves praise which remains equal even in the presence of

wealth and women together. White and dark-blue, stable and tall, those two brothers shone as

if Mount Kailāsa and Mount Añjana had come together in one place.

(vv. 90–92) Meanwhile, King Vindhyaśakti had wandered for a long time in the ocean of

saṃsāra like a water-wheel (*ghaṭī-yantra*). Through the arising of a small measure of merit,

he was born as the well-known son **Tāraka** of King **Śrīdhara** of the city of

Bhogavardhana in this Bhārata region. On coming of age, he possessed the radiant *Lakṣmī* of

the three *khaṇḍas* (the inner half of Bharata), and all the *vidyādharas* and earth-governing

kings had been made his slaves through the terror of his *cakra's* assault.

(v. 93) Setting aside what others might say — it seemed to me that even the sun's light had

grown dim out of fear of Tāraka, and that is why *Lakṣmī* would not bloom even in lotuses.

(v. 94) Just as the fierce Rāhu is the enemy of the full-moon, so that Tāraka was the enemy of

the ancient path — the path described in the Purāṇas.

(v. 95) Just as a row of dense clouds is dispersed through the malefic influence of an evil

planet, so just the mention of Tāraka's name produced such terror in pregnant women that

their unborn children would fall.

(vv. 96–97) Dark as writing-ink, always searching for enemies and finding none, enraged, his

own retinue darkened by the smoke of his pride — he towered over all heads like the summer

sun, unbearable, and soon to fall. And rightly so — for can the prosperity of such men remain

stable?

(vv. 98–101) That Tāraka held sovereignty over all three *khaṇḍas*. One day, due to intense

hostility from a previous birth, something disturbed his mind. He could not endure the growth

of Dvipuṣṭha and Acala, and thought: "I collect tribute from all kings as from farmers — but

these two brothers, like Brahmins, do not pay me tribute; and moreover they are growing

arrogant through their evil pride. They are both wicked. Who can endure a poisonous snakegrowing in his own house? By some means I must certainly destroy them; they are wicked by

their very nature, so I shall frame some charge and kill them."

(vv. 102–108) Having devised this scheme, he sent a messenger — quarrelsome and foul-

mouthed — to those two brothers. The messenger arrived abruptly and said to both brothers:

"The great Mahārāja Tāraka — destroyer of enemies — has commanded: 'There is a famous

great elephant named Gandhārāja in your house; send it to me quickly. If you do not, I will cut

off both your heads and have my victorious army take that elephant by force.'" Hearing these

improper and intolerable words, the calm, lofty, and dignified Mahārāja Acala replied: "What is

an elephant? Let Mahārāja Tāraka come quickly with his army — and we will give him even

more, enough to restore his health." Mahārāja Acala dismissed the messenger with these

measured words. The messenger went like the wind and greatly fanned the flames of Mahārāja

Tāraka's anger. Hearing the messenger's account, Tāraka blazed like fire and thought: "Those

two brothers want to be moths in my fire of anger — that is why they sent back such words."

(vv. 109–111) Without even consulting his ministers on any plan, thinking himself the greatest

and apparently heading toward Yama's door, he set out. Marching with six-fold armed forces,

commanded by his foolish general **Durṇaya**, and crossing the entire earth, that Tāraka

reached those two brothers who were already on the rise. He then very quickly surrounded

Dvipuṣṭha's city with his army-ocean — like a tidal wave that crosses all boundaries and

conquers even the ocean of the apocalypse.

(vv. 112–113) The firm-standing Mahārāja Acala blocked their waterless army-wave like a flood

wall. And Mahārāja Dvipuṣṭha — bold as a lion's cub and raging like a maddened elephant —

assailed his powerful enemy with his full, complete valour.

(vv. 114–116) Mahārāja Tāraka fought long with Dvipuṣṭha; when he could not dislodge him, he

spun and hurled his *cakra-ratna* (wheel-jewel) like Yama's own discus. That *cakra* — which

made royal *Lakṣmī* a slave — circumambulated Dvipuṣṭha and came to rest on his right hand.

Dvipuṣṭha spun it and hurled it, and that *cakra* instantly killed Tāraka and sent him to hell. At

that moment Mahārāja Dvipuṣṭha received the seven jewels and became lord of the three

khaṇḍas; Acala Baladeva received the four jewels.*(vv. 116–119)* Those two brothers together conquered the three *khaṇḍas* and won the *dig-

vijaya*; they went to the Pratīpa mountain and bowed to Śrī Vāsupūjya Svāmī; then they

entered their city, governed the sovereignty of the three *khaṇḍas* for a long time, and enjoyed

pleasures as the gods do. Dvipuṣṭha died at the end of his lifespan and descended to the

seventh hell. Acala was greatly grieved at Dvipuṣṭha's death; finally he went to Śrī Vāsupūjya

Svāmī, accepted *dīkṣā* from him, maintained *saṃyama*, and attained *mokṣa-lakṣmī* —

that is, became a *Siddha*.

(v. 120) Those two brothers, having found a single seed of merit, obtained in this world much

of the earth, much of majesty, and a very high station. Yet one of them — like a sprout that

bears fruit — went upward; and the other — like a tree without fruit and without roots — went

downward to hell.

(vv. 121–124) Thus has the story of Dvipuṣṭha and Acala, as produced by the arising of karma,

been described in this chapter. It is appropriate for noble and wise people to contemplate this

daily, abandon sinful deeds, and cultivate merit — the treasury of all happiness — which is the

opposite of sin.

- **Dvipuṣṭha** was formerly Suṣeṇa, king of Kanakapura; after *tapas* he was a god in the

fourteenth heaven; coming from there, he was Dvipuṣṭha, protector of three *khaṇḍas*; then,

crushed under the great burden of possessiveness, he descended to the seventh hell. *(v. 122)*

- **Acala** was formerly King Vāyuratha of Mahāpura; receiving the supreme *anuttara*

celestial mansion, he became the Indra; coming from there, he became Acala the Balabhadra;

then, worshipped by all three worlds, he became a *Siddha*. *(v. 123)*

- **Tāraka** (the Pratinārāyaṇa) was formerly King Vindhyaśakti of the famous Vindhyapura;

wandering long in the forest of *saṃsāra*, and through the arising of a small merit, he became

the king (Tāraka); killed by the hand of Dvipuṣṭha, he was born through the arising of great sin

in the seventh hell. *(v. 124)*

*Thus ends the Fifty-Eighth Parva: the Purāṇa of Tīrthaṃkara Vāsupūjya, Dvipuṣṭha, Acala, and

Tāraka.*

Eleventh Section — completed.---

Vimalanātha Purāṇa

Fifty-Ninth *Parva*

(v. 1) May the Śrī Vimalanātha Svāmī — in whose pure *kevala-jñāna* this entire world is

seen clearly — today remove all my karmic impurities and become the giver of pure knowledge.

King Padmasena in the Ramyakāvatī Country (vv. 2–8)

(v. 2) On the western side of the Meru mountain of Dhātakīkhaṇḍa, on the right bank of the

Sītā river, is a country called **Ramyakāvatī**.

(v. 3) One day Mahārāja **Padmasena** was governing that great city. He was like a wish-

fulfilling tree to his subjects, giving whatever they wished.

(v. 4) Scholars of śāstra said of his conduct that in determining the practical applications of

nīti-śāstra (statecraft) for every purpose, his example alone was cited everywhere.

(v. 5) While that king — destroyer of enemies — was ruling, all subjects accumulated wealth

according to their own livelihoods and enjoyed it.*(v. 6)* The subjects never transgressed justice; whoever transgressed justice, the king moved

against. The Brāhmaṇas, Kṣatriyas, and Vaiśyas there never observed the three *puruṣārthas*

(dharma, artha, kāma) in a mutually contradictory manner.

(vv. 7–8) One day Mahārāja Padmasena went to the **Prītikara** forest, understood the

nature of *dharma-tattvās* from the *kevalī* **Sarvagupta**, and also learned that only two

births remained for him. At that same moment he celebrated a great festival comparable to

that of a Tīrthaṃkara's *kalyāṇa*, gave his kingdom to his son **Padmanābha**, and began the

highest austerities.

(vv. 9–10) He studied the meaning of the eleven *aṅgas*, gained faith in them, meditated on

the sixteen *kāraṇa-bhāvanās* of the *Tīrthaṃkara-prakṛti* beginning with *darśana-

viśuddhi*, completed the remaining merit, and observing the four *ārādhanās* at the end of his

life became the Indra **Sahasrāra** in the twelfth heaven (*Sahasrāra* heaven). His lifespan

there was eighteen *sāgaras* and his body one *dhanus* tall.

(vv. 11–12) Both his physical and spiritual *leśyās* were of the lowest (*jaghanya*) white

(*śukla*) variety; he breathed once every nine months; and he took mental nourishment once

every eighteen thousand years. His gratification (*pravīcāra*) was of the form of sight alone.

His *avadhi-jñāna* extended to the fourth earth; and the *aṇimā* and other *ṛddhis* up to the

fourth earth — together with their radiance — were also present. Looking upon the lotus-faces

of the goddesses, radiant with their affection's ambrosia, he satisfied them in heart, and

experienced happiness for a long time.

Birth of Vimalanātha (Thirteenth Tīrthaṃkara) (vv. 13–28)

(vv. 13–15) When this Indra was about to descend from the heavenly world to be born in the

human realm, Indra and the other gods, in the Bhārata-kṣetra of this Jambū-dvīpa, in the city of

Kāmpilyā, rained gems and honoured in many ways the world-renowned chief queen**Jayaśyāmā** of King **Kṛtavarman** — born in the Ikṣvāku lineage. On the tenth day of the

dark fortnight of Jyeṣṭha, at the end of the night, in the Uttarābhādrapada asterism, that queen

saw sixteen auspicious dreams; finally she saw an excellent elephant entering her mouth. In

the morning, the interpretations were heard from Mahārāja Kṛtavarman who knew them by his

avadhi-jñāna. That very day the Indra of the sixteenth heaven (*Acyuta*), having completed

his life, descended and settled in the queen's womb — greatly satisfying the mother.

(vv. 17–18) At that moment, Indra and the gods came down from heaven and celebrated the

garbha-kalyāṇa with great magnificence, anointed the parents, and honoured them with

garments, garlands, ornaments, and the like.

(vv. 19–21) As the fetus grew, so the joy in the hearts of the family members grew

correspondingly; and the poor too found happiness through the acquisition of wealth. Even the

birth of an ordinary son brings joy — what then of the joy at the birth of a son who has already

made even Indra bow? On the fourth day of the bright fortnight of Māgha (*Māgha Śuklā

Caturtthī*), in the Uttarābhādrapada asterism, Queen Jayaśyāmā gave birth to the bearer of

three types of knowledge, the lord of the three worlds — **Vimalaprabha** (*Vimalanātha*).

(v. 22) All the gods including Indra came and celebrated the *janma-kalyāṇa*, and called that

Blessed One — worthy of all manner of praise — by the name **Vimalavāhana**.

(v. 23) Śrī Vimalavāhana (*Vimalanātha*) appeared thirty *sāgaras* after Śrī Vāsupūjya

attained liberation. For the final one *palya* of that period *dharma* had been in abeyance, but

it was re-established the very moment he was born.

(v. 24) His lifespan was sixty lakh years; his body sixty *dhanus* tall; his complexion was

golden; and he appeared as the very embodiment of every auspiciousness.

(vv. 25–28) After fifteen lakh years of his *kumāra* stage had passed, he received the royal

consecration and sovereignty. *Lakṣmī* was always his companion; *kīrti* (fame) had been

with him birth after birth; *Sarasvatī* appeared at his birth; and *vīra-lakṣmī* (heroic glory)

chose him of its own accord. The virtues of truth and others were growing in him in every way

— what further description of them is needed, since even the great *muniśvaras* seek them?Who can know the measure of his happiness? For since the infinite four (*ananta-catuṣṭaya*)

was soon to manifest — through proximity and intimacy, through infinity and extreme purity —

mokṣa-happiness was about to be his. At that time all the Indras worshipped the feet of the

God of gods, the reason being that *kevala-jñāna* through the soul alone was about to arise in

him.

Vimalanātha's Reign, Renunciation, and Omniscience (vv. 29–58)

(vv. 29–31) The Lord of *Lakṣmī* was spreading his fame — pure as the *kunda* flower or the

moon — or making this sky like *kāśa* blossoms. Thirty lakh years passed while he

experienced the pleasures born of all six seasons.

(vv. 32–38) One day, in winter, when the hills, trees, and horizons were covered with a sheet of

frost, he saw the golden *Lakṣmī* (frost) melt in a moment — and was immediately

dispassionate toward *saṃsāra*, recalling the states of his previous births, greatly distressed

like a sick man reflecting on humiliation. He thought: "What purpose is served by these three

types of knowledge once the final limit is in sight? And what by this energy that has not yet

attained its highest point? *(v. 35)* There is not even the binding of *cāritra* (*samyak-cāritra*),

because the *pratyākhyāna*-passion's arising is still present; yet there are all four types of

bondage and great attachment to *moha* and possessions; all forms of heedlessness are

present; and the *nirjarā* (karma-shedding) is very small. How great is the power of *moha*! I

am indeed intoxicated right here in this world. *(v. 37)* I am rashly enjoying these pleasures like

snakes. This is happening due to the fruition of meritorious karma — but until I exhaust it fully,

where is the unlimited happiness of liberation?" Thus Vimalavāhana reflected, and through the

arising of pure knowledge began to think about *saṃsāra* and liberation.

(v. 39) At that very moment the *laukāntika-devas* including the *Sārasvatā* gods came and

praised him, and Indra and the gods performed the *dīkṣā-kalyāṇa* consecration and festival.

(vv. 40–41) Surrounded by all the gods, he mounted the palanquin made by the gods, went to

the **Sahetuka** garden, took a two-day fast, and was initiated. On the fourth day of the brightfortnight of Māgha (*Māgha Śuklā Caturtthī*), in the Uttarābhādrapada asterism, at evening, he

was initiated together with a thousand kings — and at that moment *manaḥparyaya-jñāna*

arose in him.

(v. 42) On the day of breaking fast he entered the city of **Nandanapura** for alms. The

golden-complexioned Mahārāja **Jayakumāra** offered him food — and the five wonders fell

at his house, since from giving to a worthy recipient all things become possible.

(vv. 43–46) Bhagavān Vimalavāhana accepted the *sāmāyika* (equanimity-vow) and with a

pure mind began practising *saṃyama*. Practising austerities thus for three years, one day that

great sage came to the same Sahetuka forest where he had taken *dīkṣā* and sat under a

Jambū (rose-apple) tree with a two-day fast. On the sixth day of the bright fortnight of

Māgha (*Māgha Śuklā Ṣaṣṭhī*), at evening, in the same Uttarābhādrapada asterism in which he

had taken *dīkṣā*, *kevala-jñāna* — which simultaneously illumines all animate and

inanimate things — arose through the destruction of the *ghāti-karmas*. At that very moment

all the Indras arrived and bowed their crowns and heads.

(v. 47) The divine kettledrums and the eight *prātihāryas* manifested in their full glory, and

he took his seat on the lion-throne within the *gandha-kuṭī* of the *samavasaraṇa*.

Retinue of Vimalanātha (vv. 47–59)

- **55 gaṇadharas** beginning with Mandara *(v. 48)*

- **1,100 *śruta-kevalis*** *(v. 48)*

- **36,530 teacher-monks** *(v. 49)*; **4,803 *avadhi-jñānīs*** of all three types *(v. 49)*

- **5,500 *kevalīs*** *(v. 50)*; **9,000 monks with *vikriyā-ṛddhi*** *(v. 50)*

- **5,500 *manaḥparyaya-jñānīs*** *(v. 51)*; **3,600 *vādīs*** *(v. 51)*- **Total monks: 68,000** *(v. 52)*

- **1,03,000 *āryikās*** beginning with Padmā *(v. 52)*

- **2 lakh *śrāvakas*** *(v. 53)*; **4 lakh *śrāvikās*** *(v. 53)*

- Innumerable gods and goddesses; countable *tiryaṃcas* *(v. 53)*

(vv. 53–54) He wandered continuously through the *ārya*-regions (*dharma-kṣetras*),

satisfying the grain-like *bhavya* souls — wilting under the heat of the *saṃsāra*-sun. Finally

he came to Sammeḍaśikhara and performed *yoga-nirodha* for one month.

(vv. 54–56) Together with eight thousand six hundred monks in *pratimā-yoga*, on the eighth

day of the dark fortnight of Āṣāḍha (*Āṣāḍha Kṛṣṇā Aṣṭamī*), in the Uttarāṣāḍhā asterism, at

dawn — he very quickly made the *samudghāta*; performed the two *śukla-dhyānas* —

sūkṣma-kriyāpratipāti and *vyuparata-kriyānivṛtti* — and just as a patient is cured of disease

and becomes healthy, so he — having abandoned all *yogas* — attained *mokṣa*.

(v. 57) From that day onward, the eighth of the dark fortnight of Āṣāḍha has been called

Kālāṣṭamī by the learned, and even *mithyādṛṣṭis* (those with false belief) worship it by

taking that as their support.

(v. 58) At that same moment Saudharmendra and all the gods arrived, performed his last

rites, and bowed to the liberated Blessed One with *siddha-stutis* (hymns to the liberated)

filled with meaning.

Closing Verses of the Vimalanātha Purāṇa (vv. 59–62)

(v. 59) "This *saṃsāra* perpetually accumulates sins through acts of violence, bringing purity

no nearer; therefore I must obtain the pure qualities today and purify my intellect — this is theunderstanding" — thinking thus, those who have taken refuge in *śukla-dhyāna* are

Vimalavāhana Svāmī, who bears his true (*yathārtha*) name of *vimala* (pure and stainless).

(v. 60) He was like an elephant on the supreme path of liberation: *samyag-darśana* and

samyag-jñāna were his two tusks; his virtues were his auspicious form; the four *ārādhanās*

his four legs; *dharma* his long trunk; and he challenged and destroyed the enemy of sin —

and so people called him **Vimalavāhana** (the bearer of purity).

(v. 61) He who was formerly the king **Padmasena** — who destroyed enemy armies — then

became the Indra of the twelfth heaven (*Sahasrāra*) — worshipped by assemblies of gods —

whose widespread and pure fame is famed, and who is the lord of all worldly beings — may

that Śrī Vimalanātha Jineśvara truly satisfy us.

(v. 62) O *bhavyas*! Those who, through the supremely calm meditative concentration

(*samādhi*), have destroyed all faults; whose knowledge is without sequential order and

without dependence on senses or mind; whose form is supremely pure; whose fame even the

Indra and gods eternally sing — bow to those Vimalanātha, to attain your own purity.

The Extended Narrative: Siṃhasena, Siṃhacandra, and the Chain of Lives (vv. 63–305)

(v. 63) In the time of Śrī Vimalanātha's *tīrtha*, the Balabhadra and Nārāyaṇa named

Dharma and **Svayambhū** appeared. Their story is now told.

(vv. 64–70) In the western Videha region, a king named **Mitranandī** was ruling; he had

made the entire earth fit for enjoyment his own. He was beloved by the subjects through his

great care for them, and the subjects in turn pleased him daily in every way — and rightly so, for

in doing good to others, one's own good necessarily follows. One day that wise king went to

see the Jineśvara **Subrata**, heard the nature of *dharma*, and understood body and

pleasures to be momentary. He reflected: "These worldly beings are uselessly suffering,attached to sin that harms them — without renouncing all possessions and becoming

digambara, they cannot understand this matter — I do not know why they fail to see." Thus

becoming dispassionate, he accepted the highest *saṃyama*, and at the end performed

sanyāsa and attained a thirty-three *sāgara* lifespan in the *anuttara* celestial mansion

(*Sarvārthasiddhi*) as an *Ahammindra*.

(v. 71) When the lifespan was complete, in the city of Dvāravatī, the son **Dharma** was born

from the queen **Subhadrā** of King **Rudra**.

(vv. 72–79)

Meanwhile, in the city of Śrāvastī in the Kuṇāla country of this Bhārata region, a king named

Suketu was ruling, deeply absorbed in pleasures. Through the arising of inauspicious

karma he was a great gambler and had great attachment to gambling. Though his well-

wishing family and ministers tried hard to dissuade him, his powerful karma being contrary, he

lost his kingdom, wealth, strength, and queen. *(v. 73)* From gambling (*akṣa*), wine

(*madya*), meat (*māṃsa*), and hunting (*mṛgayā*), three addictions arise; and from passion

(*kāma*) there arise gambling, theft, lust, and evil company — four; but among all these there

is no vice as base as gambling.

The soul of King Suketu — having undergone austerities and at the end accepted *sanyāsa* —

was born as a god in the **Lāntava** heaven with a fourteen-*sāgara* lifespan.

Descending from there, he was born as **Svayambhū**, the son of Queen **Pṛthvī** of King

Rudra of the city of Dvāravatī in this Bhārata region. Dharma was the Balabhadra and

Svayambhū was the Nārāyaṇa; there was great mutual love between the two, and both

enjoyed the *rāja-lakṣmī* for a long time.

(vv. 87–88) King Suketu's adversary — the powerful king who won all Suketu's kingdom by

gambling and took it by force — was born in this life as King **Madhu** of Ratnapura. Due to

the continued impression (*saṃskāra*) of enmity from the previous birth, hearing even the

name of Madhu would provoke anger in King Svayambhū. One day some king sent a gift to King

Madhu; Svayambhū killed both those messengers and forcibly seized the gift.*(v. 91)* The impression born of love and hatred is firm and lasting — therefore those who know

the nature of the soul must never harbour enmity toward anyone.

(vv. 92–100) King Madhu heard of the messengers' deaths through Nārada and — filled with

the force of anger — went to fight with Rāma (Dharma) and Keśava (Svayambhū). Those two

brothers too, filled with anger and expert in battle — like Yama and Fire — quickly prepared to

kill Madhu. Both armies waged a prolonged, terrible battle that brought fear even to the brave.

Ultimately King Madhu, enraged, hurled his blazing *cakra* at Svayambhū to kill him. That

cakra went swiftly, circumambulated Svayambhū, and came to rest on his right hand — it

seemed as if the sun's disc itself had descended from the sky. At that same moment

Svayambhū also — enraged — hurled that *cakra* at his enemy Madhu. That *cakra* went and

instantly severed Madhu's head. King Svayambhū then attained sovereignty over half of

Bhārata and enjoyed — together with his great brother Dharma — unobstructed pleasures like

those of Indra. King Madhu, having abandoned life, died and — binding a hell-bound lifespan —

went to the seventh hell. And Svayambhū the Nārāyaṇa also — as if pursuing Madhu, driven by

the continuation of their mutual enmity — died at the end of his lifespan and through the

arising of sinful karma descended to that same seventh hell.

(vv. 101–103) Balabhadra Dharma's heart was greatly afflicted by the grief of Svayambhū's

separation. Dispassionate toward *saṃsāra*, he went to the Jineśvara Vimalavāhana, accepted

dīkṣā, became foremost among all monks, and practised fierce austerities with complete

equanimity — just as a skilled fighter battles valiantly without disturbance. Bearing right

conduct, the embodiment of *tejas* (radiance), Bhagavān Dharma dispelled the inner darkness

of *moha*, destroyed his karmas, became pure, and — like the sun — reached the unobstructed

mokṣa-state above.

(v. 104) If *dharma*, *artha*, and *kāma* — the three *puruṣārthas* — are practiced in the

wrong manner, they become the very cause of an endless succession of suffering.

(v. 105) Even if one performs excellent *tapas*, if a *nidāna* (sinful resolve) is made out of

anger, that *nidāna* becomes the cause of terrible, immense suffering. Therefore, just as one

must avoid the company of a wicked person, so too one must renounce *nidāna*.*(vv. 106–107)* Dharma was formerly the sun-eclipsing King Mitranandī; then, bearing all the

great vows and *samitis*, he became an *Ahammindra* in the *anuttara* mansion; coming to

earth, he became the Balabhadra in Dvāravatī; and then having established the true nature of

his soul he ascended to the supreme *mokṣa*. Svayambhū was formerly the foolish King

Suketu in the Kuṇāla country; after *tapas* he became a god in the Lāntava heaven of

happiness; thereafter — like a Yama — became the *ardha-cakrin* Nārāyaṇa following Madhu;

and then through the arising of sinful karma was born in the lowest, seventh hell.

The Two Chief Gaṇadharas: Saṃjayanta and Jayanta (vv. 108–145)

(v. 108) In the time of Śrī Vimalanātha's *samavasaraṇa*, two chief *gaṇadharas* named

Saṃjayanta and Jayanta were born — very noble, very stable, and served even by the gods.

Their story is now told.

(vv. 109–112) In the Gandhamālinī country of the western Videha region, in the city of

Vītaśokapura on the northern bank of the Sītodā river, King **Vaijayanta** was ruling. By

his queen **Sarvaśrī** he had two sons named **Saṃjayanta** and **Jayanta** — endowed

with all princely virtues. One day the Tīrthaṃkara **Svayambhū** came to the Aśoka forest;

both brothers went and heard the nature of *dharma*, and both became dispassionate toward

bhoga-pleasures. They gave the kingdom to Saṃjayanta's wise son Vaijayanta, and both

brothers together with their father accepted *dīkṣā*.

(v. 113) In the seventh stage of restraint (*saṃyama*) — the twelfth *guṇasthāna* — having

destroyed all passions and attained complete equanimity, King Vaijayanta became an *arhat-

kevalī* (omniscient monk).

(vv. 114–115) The monk Jayanta saw the beauty and majesty of Dharaṇendra, and that fool

made a *nidāna* to become Dharaṇendra; dying from that, he became Dharaṇendra — and

rightly so, for it is not difficult to obtain a small thing at great cost.*(vv. 116–131)* On another day, the monk Saṃjayanta was resting in the *pratimā-yoga* near the

city of **Manoharapura** in the **Bhīma** forest. A *vidyādhara* named **Vidyuddaṃṣṭra**

came out of that very forest. Upon seeing the monk and remembering an enmity from a

previous birth, he was seized by sudden rage which he could not control. That wicked one

seized those sages, and dropped them into the deep waters of the confluence of the five rivers

— **Kusumāvatī**, **Harivāṭī**, **Suvarṇāvatī**, **Gajāvatī**, and **Caṇḍavegā** — on the

eastern side of the **Kṣaya** mountain of Bhārata.

After throwing them into the water, that wicked one told the bystanders: "This creature is a

sinner — a great-bodied demon who eats humans. He stands still like this to eat each one of us

separately. Therefore we must all together, with untipped arrows and spears, surely kill this

enemy that eats everyone. If we ignore him, this hungry demon, his belly washed by water, will

tonight eat women, children, animals, and everything else. Therefore believe my words — am I

lying? Is this some separate personal grudge of mine?" Deceiving all the *vidyādharas* thus, he

incited them all; all became frightened of death; and — just as thugs together murder a

trustworthy man — all of them took up weapons and began killing the supremely wise and

calm great sage.

(vv. 126–131) Those sages — bearing the *vajra-ṛṣabha-nārāca* (the most powerful) body-

structure — remained unmoved, endured all the attacks, attained pure *kevala-jñāna*, and

through *śukla-dhyāna* — unmoved — attained *mokṣa*. At that moment all four types of

gods and Indras, urged by devotion, arrived to celebrate the *nirvāṇa-kalyāṇa*. Dharaṇendra

also arrived; merely seeing the body of his elder brother, *avadhi-jñāna* flashed in him; and in

anger he bound all those *vidyādharas* with *nāga-pāśa* (snake-nooses). The more

discerning among those *vidyādharas* then said to Dharaṇendra: "O God! The fault is not ours.

It was this wicked Vidyuddaṃṣṭra who brought these sages from the Videha region and

frightened us *vidyādharas* with tales of them — and so we caused this pointless

disturbance."

Hearing all this, Dharaṇendra put aside his anger toward them and prepared to throw only

Vidyuddaṃṣṭra alone into the ocean. But at that moment, a god named **Āditya** came and

became the defender of Vidyuddaṃṣṭra, like a suffix that supports a root.---

The God Āditya's Exposition: The Back-story Across Four Lives (vv. 132–145)

(vv. 133–135) The god Āditya said: "O Dharaṇendra! Although he has committed an offence,

please forgive this poor one at my request. Should persons like you feel anger toward animals?

In the time of Śrī Ṛṣabhadeva's *tīrtha*, the Dharaṇendra born from your own lineage had

established this *vidyādhara* family and given them the *vidyādhara* sciences. Even a

poisonous tree — once you have grown it — who would chop it down yourself? O Dharaṇendra,

do you not know this well-known proverb?"

(v. 136) After the god said this, Dharaṇendra continued: "This wicked one killed my elder

brother the muni-rāja without any reason. Therefore he must be killed; please do not forbid this

— I am asking you."

(vv. 137–138) Hearing this, that wise god quickly spoke again: "Why do you carry on this enmity

in vain? Is this your only brother in *saṃsāra*? Was Vidyuddaṃṣṭra not your brother at some

time while wandering in *saṃsāra*?"

(vv. 138–140) "In this *saṃsāra*, who is a brother and who is not? Being a brother and not

being a brother — both change in *saṃsāra*; therefore the learned should not insist on this

point. This elder brother of yours also, in a previous life, had punished this wrongdoing

Vidyuddaṃṣṭra — and so remembering that previous life, he now committed this offence

against the muni-rāja."

(v. 141) "This sinner — through the continuation of great enmity — has killed your brother

across four lives."

(v. 142) "And in this very life I regard this *vidyādhara* as a benefactor of your brother — for by

enduring his *upaṣarga* (affliction), your brother attained *mokṣa*."*(vv. 143–144)* "O noble one, let this liberating cause of *mokṣa* be; tell me rather — what

remedy is there for offences committed in a previous life?" Hearing this, Dharaṇendra also, with

great curiosity, asked the Āditya-prabha god: "What is this story? Tell me everything."

(v. 145) The god said: "O wise one, give up your enmity with this *vidyādhara* and I will tell

you the complete story — listen with a pure mind."

(vv. 146–175) "In the city of Siṃhapura in this Bhārata region, King **Siṃhasena** was ruling.

His faithful queen was named **Rāmadattā**. His minister was **Śrībhūti** — an excellent

Brahmin who knew all the śāstras: Veda, Smṛti, Purāṇa, and others. He had also taken the alias

Satyaghoṣa (= always speaking truth).

In the city of Padmakhaṇḍa in that same country, a merchant named **Suddatta** had a son

named **Bhadramitra** from his wife **Sumitrā**. Through the arising of meritorious karma,

Bhadramitra had himself gone to the **Ratna-dvīpa** (Jewel Island), earned many valuable

gems there, and on returning home, passed through Siṃhapura and decided to settle there

permanently. He enquired of many people where to keep his gems safe; all agreed that the

minister alone was trustworthy. He placed all his gems in the minister's hands and went to

Padmakhaṇḍa to bring his relatives. On returning, he again came to Siṃhapura and asked

Satyaghoṣa for his gems back — but the minister, bewitched by those gems, had changed and

said: 'I know nothing of this.'

Bhadramitra then began crying and shouting throughout the city. Satyaghoṣa, to maintain his

own trustworthiness, spread the story that 'Robbers looted this man's wealth; his great grief

has unhinged him.' And to prove his own purity, the minister also took an oath before the king

— though he was far removed from truthful conduct, all took him as a man of righteous

authority.

Bhadramitra, though left helpless — with no one among king or subjects to support him —

never stopped his repeated lament, always saying: 'This sinful Brahmin has cheated me.''O Satyaghoṣa! I had trusted you — thinking you pure in all four ways, endowed with caste and

other virtues, and truly Satyaghoṣa by name. That is why I placed the jewel-casket in your

hands. What has made you change? Does this befit you? From Mahārāja Siṃhasena's grace,

what do you not have — short of the canopy and throne, this entire kingdom is yours. Is your

dharma, fame, and greatness in vain? Are you not aware of the sin of betraying a deposit,

condemned even by the *smṛti*-texts? Is this the daily fruit of reading *Arthaśāstra* — to make

others suffer greatly and never to be made to suffer by others yourself? Or in this region does

the word *para* (other/adversary) take a different meaning? O enemy Satyaghoṣa, am I your

enemy? What courage is there in deceiving those of simple heart? What heroism is there in

killing one who has come to sleep in your lap?'

'O Bhūti! The demon of great *moha* has seized you; your ruin is coming in future life —

behold! Give me my jewel-casket.'

'Look — my gems are of this size, of this type; you know them all — why do you still deny

them?'

Thus every day, climbing a tree at dawn, he would weep loudly — for the powerful never

abandon their effort even in the face of difficulty. Hearing his repeated weeping, one day the

great queen **Rāmadattā** thought: 'He always says the same thing — therefore I know this

man is not mad.' She informed the king, and through gambling she won the minister's

yajñopavīta (sacred thread) and his ring engraved with his name. Taking these two things,

she handed them to the nurse **Nipuṇamatī** in secret and told her: 'Go to the minister's

house; tell the Brahmin-wife that the minister sent me; ask her to give Bhadramitra's jewel-

casket; bring these as tokens of identity.' The nurse went and brought the casket.

The king mixed in many more gems, called Bhadramitra, and asked: 'Is this casket yours?'

Bhadramitra replied: 'O God, this casket is indeed mine, but a few more valuable gems have

been mixed in; these gems are mine and these are not mine' — and that truthful, pure-minded,

foremost among the virtuous took his own gems. Seeing this, the king was very pleased with

Bhadramitra and gave him the office of śreṣṭhi that had belonged to Satyaghoṣa. Then he

ordered punishment for the sinful Satyaghoṣa, who had spoken many lies. The punishment for

thieves was applied; all his wealth was seized; the wrestler **Vajramuṣṭi** was given the order

to apply thirty blows; and three plates of fresh cow-dung were made to be eaten by him. Thus

the *kotwāl* punished him with three-fold punishment. That minister died harbouring enmitytoward the king, his mind polluted by *ārta-dhyāna*, and was born as the serpent

Agaṃdhana in the king's treasury.

(Digression on the nature of theft — vv. 178–186): Illegitimately taking another's wealth is

theft. It is of two kinds: one from the habit of stealing even when wealthy, and one from

compulsion. *(v. 179)* One who has the habit of stealing — even with vast wealth, even with

crores of assets — cannot find satisfaction without stealing, like someone whose hunger is

always constant. *(v. 181)* The second kind — when household expenses exceed income and

there is no money at home — is also driven by greed and inauspicious karma. From both kinds

of theft this being binds an inauspicious lifespan and, through wicked conduct, suffers great

pain in bad *gatis* for long ages. Whoever trusts in this wealth — all his virtue is destroyed and

for as long as he lives, troubles come in company with friends and relatives. Just as a forest-fire

destroys the creeper of growing fame, so theft destroys even the creeping vine of *kīrti* that

produces and increases virtues. Yet knowing all this, the fool Satyaghoṣa stole in the first

manner and brought about all this great disaster. He was rightly stripped of his minister's rank,

given such punishment, and then dying — through accumulation of great sin — descended to a

bad *gati*.

(v. 187) After the king had thus privately contemplated the minister's misconduct, he gave the

office of minister to a Brahmin named **Dharmila**.

(vv. 188–196) One day, in the forest of Asanā, a sage named **Varadharma** came to the

Vimalakāntāra mountain. Hearing this, merchant Bhadramitra went there, heard the nature

of *dharma*, and gave away much wealth as charity. His mother could not bear his giving away

so much and became very angry; dying at the right moment, she was reborn as a tigress in that

same Asanā forest. One day Bhadramitra went to that forest on his own; seeing him, that

wicked-hearted tigress ate her own son from the previous birth. As for Bhadramitra — through

his love for the queen Rāmadattā, he was reborn as her son **Siṃhacandra**; and a younger

brother named **Pūrṇacandra** was also born. Both were very dear to King Siṃhasena.

One day the king went to inspect his treasury; there the minister's soul — now the serpent

Agaṃdhana — came in anger and bit him. Then the *gāruḍī* (serpent-charmer) named

Garuḍadaṇḍa came and called all the serpents through his *mantra*, made a fire-pit, and

told all snakes: "Those serpents that are guiltless — let them pass through this fire to

demonstrate their purity; otherwise I will punish all." All the other serpents passed through thefire unharmed like a pond. But the anger-filled and proud Agaṃdhana entered that fire and was

burned up; then, mastered by greed, he was reborn as a *camara*-deer in the forest called Kāla.

King Siṃhasena died and was reborn as the maddened elephant **Aśanighoṣa** in the Sallakī

forest.

(vv. 197–222) Siṃhacandra became king, and Pūrṇacandra became crown-prince. Enjoying the

royal fortune, their long time passed like a moment. One day two *āryikās* (Jain nuns) named

Dāntamatī and **Hiraṇyamatī**, observing *saṃyama*, came to the house of Queen

Rāmadattā upon hearing of Siṃhasena's death. Rāmadattā also accepted *saṃyama* in their

presence.

Siṃhacandra, grieving at the loss of his parents, heard the nature of *dharma* from the sage

Pūrṇacandra. Understanding that if a human birth is wasted, getting another is not easy —

merely an illusion — he gave the kingdom to his younger brother and himself accepted *dīkṣā*.

Practising *saṃyama*, abandoning all heedlessness, ascending the *guṇasthānas* and

attaining purity — through the power of this austerity he attained the *ākāśacāraṇa-ṛddhi*

(power of moving through the sky) and *manaḥparyaya-jñāna*.

One day the *āryikā* Rāmadattā saw her son the monk Siṃhacandra in the forest of Manohara.

Overjoyed, she reverenced him with proper formality. She then asked about the progress of his

austerities, and out of her love for her son enquired: "King Pūrṇacandra has become attached to

pleasures, abandoning *dharma* — will he return to *dharma* or not?"

In reply, the monk Siṃhacandra said: "Do not worry at all; he will certainly accept your

dharma. I will tell you his past story — listen carefully with attention."

(A story begins) In the village of **Vṛddha** in the Kauśala country, a Brahmin named

Mṛgāyaṇa lived; his wife was named **Madhurā**. He had a daughter named **Vāruṇī**.

Mṛgāyaṇa the Brahmin died and from the queen **Sumatī** of King **Ādityabala** of the city

of Sāketa was born as a daughter named **Hiraṇyavatī**; Hiraṇyavatī married King

Pūrṇacandra of the city of Podanapura in the Suramya country. Mṛgāyaṇa's wife**Madhurā**, dying, was born as the daughter **Rāmadattā** of Hiraṇyavatī — that is, she

became the daughter of the one who had been her own daughter; thus *śreṣṭhī* Bhadramitra

became Siṃhacandra (her son from Rāmadattā), and the soul of Vāruṇī is this very

Pūrṇacandra. Your father accepted *dīkṣā* from **Bhadrabāhu**, and from him I too accepted

dīkṣā. Your mother accepted *dīkṣā* in the presence of the *āryikā* **Dāntamatī**; and you

accepted *dīkṣā* from Hiraṇyavatī-mother.

King Siṃhasena was bitten by the serpent and died. He became the elephant Aśanighoṣa. One

day while wandering in the forest, seeing me, he rushed to attack — but I floated up in the sky

and explained everything to him, telling him all the past connections between us; he

understood thoroughly, and that *bhavya* (capable-of-liberation soul) quickly accepted the

partial vow (*saṃyamāsaṃyama*). His mind became calm, genuine detachment arose, he

meditated on the transience of body and world, performed months-long fasts, and lived on dry

leaves. He performed severe austerities for a long time, exhausting his body greatly. One day he

went down to the **Yūpakeśariṇī** river to drink water but became mired in the mud.

Meanwhile, the soul of Satyaghoṣa — which had been the serpent and then the *camara*-deer

and was now a **kukkuṭasarpa** (flying serpent) on the bank of that same river — seeing the

elephant stuck in the mud, remembered the enmity of a previous life and bit him on the head.

The elephant died from the venom, and through *samādhi-maraṇa* was born as the god

Śrīdhara in the **Raviprabha** celestial mansion of the **Sahasrāra** heaven.

*(A long chain of rebirths follows, eventually connecting to the story of Saṃjayanta and

Jayanta)* — The Brahmin Dharmila, who had succeeded as minister, died and was reborn as a

monkey on the bank of that same river; he was a friend to that elephant. That monkey killed the

kukkuṭa-sarpa, so the serpent dying was reborn as a hellfire being in the third hell. The hunter

Śṛgālavat then broke the elephant's tusks and extracted brilliant pearls from its head, and

gave all these things to the merchant-chief **Dhanamitra**; Dhanamitra gave them all to

Mahārāja Pūrṇacandra; Pūrṇacandra made the four legs of his bed from those tusks and wore

the pearl-necklace.

After hearing Siṃhacandra's teachings, Rāmadattā attained understanding and — out of love

for her son — went to Pūrṇacandra and explained everything. Pūrṇacandra grasped the nature

of *dharma* and governed the kingdom for many days. Rāmadattā, moved by love for her son,

made a *nidāna* and binding a heavenly lifespan was born as the radiant god named**Bhāskara** in the Mahāśukra celestial mansion. Pūrṇacandra also became the god named

Vaiḍūrya in that same heaven.

The sage Siṃhacandra, with pure mind, observed all four *ārādhanās* and became an

Ahammindra in the **Prītikara** celestial mansion of the superior *Graiveyaka* (*Uttama

Graiveyaka*).

*(The account of subsequent births continues across further rebirths until the two gaṇadharas

Saṃjayanta and Jayanta are born)* — The soul of Vāsupūjya's elephant (Siṃhasena) eventually

became **Saṃjayanta**. The soul of Śrīdhara-deva eventually became the gaṇadhara

Maṃdara (= Saṃjayanta). And the soul of Dharaṇendra (Jayanta), coming from the Brahma

heaven, became the gaṇadhara **Jayanta** in the presence of Vimalavāhana. Those two

supremely noble, stable, divinely served souls — recognising their past connections — took

dīkṣā in the presence of Vimalavāhana and became the two chief *gaṇadharas*.

(v. 305) The successive lives, names, courses, and time of each of these souls can be outlined

as follows: *(v. 306)* Siṃhasena → Aśanighoṣa → Śrīdhara-deva → Raśmivega → prince

Vajrāyudha (= Vimalanātha's gaṇadhara Saṃjayanta chain).

Thus concludes the extended narrative of the Vimalanātha Purāṇa.

Fifty-Ninth Parva — completed.

Anantanātha Purāṇa

Sixtieth *Parva*---

(v. 1) May Śrī Anantanātha Jineśvara — who illumines this world of false views with the rays

of right *nayas* (logical standpoints) and causes the lotus-hearts of *bhavya* souls to bloom

— destroy the sins of you all.

King Padmaratha and the Birth of Anantanātha (Fourteenth Tīrthaṃkara) (vv. 2–25)

(v. 2) The soul of Anantanātha Bhagavān was in a previous life the famous King

Padmaratha. He became an Indra in the *Acyuta* heaven with a resolute mind. Coming

from there he became the fifteenth Tīrthaṃkara **Anantanātha** in the Bhārata region.

(vv. 3–10) His lifespan was three lakh years; his body fifty *dhanus* tall; his complexion was

that of radiant gold; and all the auspicious marks adorned his body. After seven lakh fifty

thousand years had passed, he received the royal consecration, and many kings came and

bowed with great reverence.

When fifteen lakh years of his reign had passed, one day upon seeing a meteor (*ulkāpāta*),

true knowledge of the soul arose in him. He began to reflect: *(vv. 27–29)* "This vine of karma

arose from the seed of ignorance; it grows in the soil of non-restraint; is watered by the water

of heedlessness; the passions (*kaṣāyas*) are its great branches; it grew supported by the

activities of *yoga*; spread widely through the path of *tiryag-gati*; is covered with the

blossoms of old age; its new leaves are the many diseases; it bears the evil fruit of suffering —

therefore, to establish the true nature of the soul, I wish to cut this vine at its root with the

sword of *śukla-dhyāna*."

(vv. 30–32) Thinking thus, the *laukāntika-devas* came and praised and worshipped him. The

victorious Blessed One gave his kingdom to his son **Anantavijaya**, and at that moment the

gods arrived and performed the *dīkṣā-kalyāṇa* consecration. He mounted the palanquin

Sāgaradattā and proceeded to the **Sahetuka** forest. There on the twelfth day of thedark fortnight of Jyeṣṭha (*Jyeṣṭha Kṛṣṇā Dvādaśī*), in the **Revatī** asterism, at evening,

taking a three-day fast (*tela*) together with a thousand kings, he was initiated. At that same

moment *manaḥparyaya-jñāna* arose in him, and he accepted *sāmāyika-cāritra*.

(vv. 33–35) On the day of breaking fast he entered the city of Ayodhyā. The golden-

complexioned Mahārāja **Viśāla** offered him food; the gods, in response, showered the five

wonders at his house — indicative of heaven and *mokṣa*. After two years of *chādmastha*

austerities, on the new-moon night of Caitra (*Caitra Kṛṣṇā Amāvāsyā*), in the Revatī asterism,

at evening, under a *pīpala* (Aśvattha) tree, *kevala-jñāna* arose. The gods came at that

moment and celebrated the *kevala-jñāna-kalyāṇa*.

Retinue of Anantanātha (vv. 36–45)

In the *samavasaraṇa*:

- **50 gaṇadharas** (with Jayā as the chief, i.e. beginning with Jaya) *(v. 37)*

- **1,000 *śruta-kevalis*** *(v. 37)*; **3,200 *vādīs*** *(v. 37)*

- **39,500 teacher-monks** *(v. 38)*; **4,300 *avadhi-jñānīs*** *(v. 38)*

- **5,000 *kevalīs*** *(v. 39)*; **8,000 monks with *vikriyā-ṛddhi*** *(v. 39)*

- ***Manaḥparyaya-jñānīs***: mentioned *(v. 39–40)*

- **Total monks: 66,000** *(v. 40)*

- **1,60,000 *āryikās*** *(v. 41)*; **2 lakh *śrāvakas*** *(v. 41)*; **4 lakh *śrāvikās*** *(v. 41)*

- Innumerable gods and goddesses; countable *tiryaṃcas* *(v. 42)*

(v. 43) The glorious Anantanātha, revealing auspicious and inauspicious states, wandered

through the famous countries and placed many *bhavyas* on the path of liberation.*(vv. 44–45)* Finally he stopped wandering and came to rest at **Sammeḍaśikhara**. Together

with six thousand and one monks in *pratimā-yoga* for one month, on the new-moon night of

Caitra, at dawn, through the power of the fourth *śukla-dhyāna* he attained the supreme

mokṣa-pada.

(v. 46) At that moment the gods including Indra came with the utmost reverence, performed

the last rites, celebrated the *mokṣa-kalyāṇa* according to proper procedure, and departed to

their respective heavenly mansions.

(v. 47) May Śrī Anantanātha Jineśvara — illumining this world of false views with the rays of

right *nayas* and causing the lotus-hearts of *bhavya* souls to bloom — destroy your sins.

(v. 48) He who was formerly the famous King Padmaratha on this earth; then — resolute-

minded — became the Indra in the *Acyuta* heaven; then coming from there became the

death-defeating Anantanātha — may that Bhagavān Anantanātha protect you from death

across endless births.

The Story of Suprabha, Puruṣottama, and Madhusūdana (vv. 49–85)

(vv. 49–51) In the time of Bhagavān Anantanātha, the Balabhadra **Suprabha** and the

Nārāyaṇa **Puruṣottama** appeared — so their three-life story is now told. In the city of

Podanapura in this Bhārata region, King **Vasusena** was ruling. His chief queen was

Nandā — a supremely pure woman; though he had five hundred queens, he loved her

most, and just as a maddened bee sports in a flowering mango-cluster in spring, so the king

sported with her.

(v. 52) The king of the Malyadeśa, **Caṇḍaśāsana**, was Vasusena's friend. One day he came

to the city to meet him.*(v. 53)* Seeing the great queen Nandā, that sinful fool was bewitched by her; by some means

he abducted her and took her to his own country.

(vv. 53–56) King Vasusena was powerless; this humiliation caused him great suffering; worry-

like-death began to drain his life-force. One day the memory came, and he went to the

gaṇadhara **Śreya** and accepted *dīkṣā*. He performed the severe *siṃha-niṣkrīḍita* and

other hard austerities and made a *nidāna*: "If the fruit of austerities is received in the next life,

then through the power of this *tapas* may I be beautiful and of irresistible sovereignty." At the

end of his lifespan he accepted *sanyāsa*, became a god in the twelfth **Sahasrāra** heaven

with an eighteen-*sāgara* lifespan.

(vv. 58–67) Separately, in the great and prosperous city of **Nandanapura** in the eastern

Videha region of this Jambū-dvīpa, a king named **Mahābala** was ruling — a protector of his

subjects, experienced in pleasures, and deeply religious. His fame spread to the ends of the

directions; he removed the suffering of all supplicants. One day he attained true knowledge of

body, *saṃsāra*, etc. and — longing to attain *mokṣa* — became dispassionate from that body

and *saṃsāra*. He gave his kingdom to his son, accepted *dīkṣā* before the Tīrthaṃkara

Prajāpāla, and practised the hard *siṃha-niṣkrīḍita* austerities. At the end he became a

god in the twelfth **Sahasrāra** heaven with an eighteen-*sāgara* lifespan. After a long time

of experiencing pleasures there — in a state of tranquil mind — he descended and was born as

the very beautiful son named **Suprabha** in the city of Dvāravatī, from the queen

Jayāvatī of King **Somaprabhā**. The soul of Vasusena was born as **Puruṣottama**, the

son from the queen **Sītā** of that same King Somaprabhā.

(vv. 64–68) Suprabha appeared like a second Vijayārdha mountain — tall, lofty, with gods and

vidyādharas as his support, holding his pride up to the sky. He surpassed the moon: the

moon is blemished but he was blemish-free; the moon is not always beautiful but he was

always beautiful; the moon cannot captivate all minds but he captivated all; and the moon

gladdens the *padma*-lotus but he gladdened *Lakṣmī* herself. Puruṣottama — the son of

that same Somaprabhā's queen Sītā — was the delight of all with his many virtues. All the

mighty served him; his great advancement could be stopped by none; he blazed like great

gems and was as beautiful as Sumeru. Just as the bright and dark fortnights direct worldly

activity, so those two — Ram and Keśava (white and dark) — directed the activity of the world.Their bodies were fifty *dhanus* tall; their lifespans thirty lakh years. Both enjoyed equal

pleasures and spent a long time together.

(vv. 70–78) The former King Caṇḍaśāsana had long wandered in *saṃsāra* and was now born

as King **Madhusūdana** of the city of **Vārāṇasī** in the Kāśī country — as radiant as the

sun, the conqueror of all enemy hosts, very famous for his strength and valour. He heard

through Nārada that the ascent of Suprabha and Puruṣottama was growing greatly — this he

could not endure; so he sent Nārada himself to them, demanding that they pay tribute in

valuable gems.

Nārada delivered this to them. Hearing it, Puruṣottama was greatly enraged — unbearable like

the ocean at the end of an era, his mind-ocean surging. Suprabha too, blazing with the flames

of anger, was casting beams of light from his two eyes in all directions like tongues of fire. Both

spoke harshly to Nārada: "What is tribute? We do not know it. Is tribute the name of something

that is enjoyed? Very well — we will give a flashing sword; let him come and receive it on his

head. Let him come and take it — what is wrong in that?" Nārada returned and informed

Madhusūdana; enraged, he marched to fight and those two brothers also went out to kill

Madhusūdana. Both armies fought a terrible battle — as if wishing to destroy all things — and

ultimately Madhusūdana hurled his *cakra*; that *cakra* came to Puruṣottama and he hurled it

back, killing his enemy Madhusūdana.

(vv. 79–83) The two brothers became lords of the three *khaṇḍas*, became the fourth

Balabhadra and Nārāyaṇa, and for a long time experienced pleasures like those of the sun and

moon. At the end of his lifespan, Puruṣottama died and went to the seventh hell. Suprabha

suffered greatly from Puruṣottama's separation; when people finally calmed him, that wise one

— purifying his soul — accepted *dīkṣā* in the presence of Somaprabhā Jineśvara, ascended

the *kṣapaka-śreṇī* (destructive-ladder), and was liberated.

(vv. 82–85) Puruṣottama the fourth Nārāyaṇa was formerly King Vasusena of Podanapura;

then performed *tapas* and became an excellent god of white *leśyā*; coming from there

became the lord of three *khaṇḍas*; then completing that life, became a hellfire being in the

seventh hell. Madhusūdana the Pratinārāyaṇa was formerly King Caṇḍaśāsana of Malyadeśa;

then accumulated sins for many days and wandered in the ocean of *saṃsāra*; became the

Pratinārāyaṇa Madhusūdana; and dying at the hands of the Nārāyaṇa descended to hell.Suprabha was formerly King Mahābala of Nandanapura; then performing *tapas* became a

god in the twelfth heaven; coming from there became the Balabhadra Suprabha; and

ultimately destroying all karmas became liberated. The behaviour of beings' dispositions is very

strange in this world — see: Suprabha and Puruṣottama both enjoyed the supreme pleasures

of royalty equally, yet Suprabha became liberated while Puruṣottama had to go to hell.

*Thus ends the Sixtieth Parva: the Purāṇa of Anantanātha Tīrthaṃkara, Suprabha,

Puruṣottama, and Madhusūdana.*

Thirteenth Section — completed.

Dharmanātha Purāṇa - Sixty-First *Parva*

(v. 1) From the birth of Dharmanātha — in whom the ten pure forms of *dharma* arose — may

that *dharma* give us well-being by removing our *adharma*.

King Daśaratha in the Vatsa Country (vv. 2–12)

(vv. 2–4) On the eastern Meru side of Dhātakīkhaṇḍa, in the eastern Videha region, on the right

side of the river, in the Vatsa country, is a great city called **Susīmā**. There a king named

Daśaratha was ruling — his wisdom, valour, and fortune immensely powerful; he had

brought all enemies under control without effort; he had great desire to protect his subjects; he

was equanimous to all; and with his kinsmen and friends he experienced *dharma* and

happiness in an unwavering manner.

(vv. 5–7) On the full-moon night of Caitra (*Caitra Śuklā Pūrṇimā*), while everyone was

celebrating a festival, he saw a lunar eclipse. His mind became dispassionate; he reflected:

"This moon is beautiful, it causes the water-lilies to bloom, it is full of *kalās* (phases) — andeven such a moon comes to such a state! What then can be said for others?" Understanding

this, he gave his kingdom to his son **Mahīratha**, and — renouncing all possessions and with

lightness — accepted *saṃyama*.

(v. 7–8) He studied the eleven *aṅgas*, meditated on the sixteen *kāraṇa-bhāvanās*, bound

the meritorious *Tīrthaṃkara-nāma-karma*, and — purified by right faith, knowledge, and

conduct — observing the four *ārādhanās* at the end of his lifespan, became the

Ahammindra in *Sarvārthasiddhi*. His lifespan there was thirty-three *sāgaras*; his body

one *hasta*; he breathed once every four hundred ninety-nine days (i.e. approximately sixteen

and a half months); his *avadhi-jñāna* was pure up to the entire *loka-nāḍī* (central channel

of the universe); and his *vikriyā*, strength, and radiance extended equally far.

(vv. 9–12) He took mental nourishment every thirty-three thousand years; his *leśyā* was

white (*śukla*). He experienced the *pravīcāra*-free pleasures of *Sarvārthasiddhi* for a long

time, and when his meritorious time was full and his days of descent to the human realm drew

near — in this Bhārata-kṣetra of Jambū-dvīpa, in the city of **Ratnapura**, the great Kāśyapa-

gotra Mahārāja **Bhānu** was ruling. His queen was **Suprabhā**. Six months before the

Ahammindra's descent, the gods had already begun showering gems and honouring Queen

Suprabhā.

(vv. 15–17) On the thirteenth day of the bright fortnight of Vaiśākha (*Vaiśākha Śuklā

Trayodaśī*), in the Revatī asterism, in the last watch of the night, Queen Suprabhā saw sixteen

dreams; arising in the morning, she informed her *avadhi-jñāna*-knowing husband, heard

their interpretations, and was pleased — like someone hearing of a son's birth. That same day,

the *Ahammindra* — having completed his lifespan in *Sarvārthasiddhi* — came and settled

in her womb. At that moment the gods including Indra arrived and celebrated the *garbha-

kalyāṇa*.

(vv. 18–20) Nine months passed and on the thirteenth day of the bright fortnight of Māgha

(*Māgha Śuklā Trayodaśī*), in the Puṣya asterism, that queen gave birth to a son bearing

avadhi-jñāna — the bearer of three types of knowledge. At that moment the gods including

Indra arrived, took the child to Meru, anointed him with golden pitchers of Milk Ocean water,

adorned him with ornaments, and — because this child would teach *dharma*, the true path,

and impart sublime well-being — joyfully gave him the meaningful name **Dharmanātha**.*(vv. 21–24)* Dharmanātha appeared four *sāgaras* after the liberation of Śrī Anantanātha; in

the remaining half-*palya* thereafter *dharma* had been in abeyance — but it revived upon his

birth. His lifespan was ten lakh years; his complexion was that of refined gold; his body was a

hundred and eighty *hastas* tall. After two and a half lakh years of *kumāra* stage, he received

the majesty of his kingdom.

(vv. 24–29) He was great in height, worth seeing, capable of "raining" everywhere, and of

nourishing all — so he seemed like the clouds of the *śarat* (autumn) season. Or else he

seemed like another great elephant: just as the elephant is of the noble (*bhadra*) breed, so he

was noble; as the elephant lets great charity (*dāna*-fluid) flow from it, so he gave great

charity; as the elephant has many excellent marks and is great, so he had excellent marks and

was greatest among all; as the elephant's trunk (*kara*) is fine, so his hand was fine — and

collecting tribute (*kara*) from subjects was easy and smooth; and as the elephant is dear to

the gods, so was he. His restraint or favour toward subjects was not driven by his own aversion

or desire but by their virtue and vice — therefore even in restraining them people worshipped

him. His fame was truly like a creeper — for if it were not like a creeper it could not have spread

through the entire world and continued to grow to this day, watered by the poets' speech. At

that time the earth seemed like an excellent heroine (*nāyikā*), because just as a heroine is

enchanted by her hero's virtues, so that earth was enchanted — made the property of —

Dharmanātha through his virtues; just as a heroine is delightfully enjoyed, so that earth was

delightfully enjoyed; and just as a heroine gives the desired fruit, so that earth gave the desired

fruit too. Those *bhavya* souls who will receive pure well-being (*śarma*) from those

Dharmanātha — the destroyers of karma-enemies — what need be said of his own well-being?

(vv. 30–35) After five lakh years of reign had passed, one day on seeing a meteor he became

dispassionate and began to reflect: "Without thinking — how this body was born, what its

nature is, whose vessel it is, and what will happen to it in the future — this foolish being has,

since beginningless time, kept its company. In that company it has accumulated many sins;

through the arising of those sinful karmas it has suffered many pains; and driven by the

impulse of karma, that foolish being has mistaken those pains for pleasure. Never finding

permanent pure happiness, I have now become miserable in this *saṃsāra* of birth and death.

Until now my intellect has been perverted — I forgot the knowledge-virtues etc. of the soul and

began to regard the passion-states (*rāgādi-bhāvas*) born from karma as my own. Shame on

me for holding such a perverted view! Trapped in the net of affection and delusion-demons, I

repeatedly nurtured family, wealth, and so on, thereby accumulating manifold sins; through

those sinful karmas' arising I wandered through many bad *gatis*."*(v. 36)* Thus awakening of himself, at that moment the *laukāntika-devas* including many

devoted ones arrived and praised him, saying: "O Bhagavān! You must now act decisively!"

Dharmanātha's Dīkṣā and Kevala-jñāna (vv. 37–52)

(vv. 37–39) Dharmanātha gave his kingdom to his elder son **Śuddha**. At that moment the

gods including Indra arrived and performed the *dīkṣā-kalyāṇa* consecration and festival, and

gave their blessings. The Blessed One mounted the palanquin **Nāgadattā** and proceeded

to the forest called **Śālacana**. There on the thirteenth day of the bright fortnight of Māgha

(*Māgha Śuklā Trayodaśī*), in the Puṣya asterism, at evening, together with a thousand kings,

taking a three-day fast (*tela*), he accepted the liberation-giving *dīkṣā*.

(vv. 40–42) At that moment *manaḥparyaya-jñāna* arose. On the day of breaking fast, he

entered the city of **Pāṭaliputra** (*Paṭnā*) — a city adorned with tall flying flags. There the

golden-radiant Mahārāja **Dhanyasena** offered excellent food to this worthy recipient, and

the gods at that moment showered the five wonders. Thereafter he practised austerities for

one year; then in that same Śālacana forest, under a **Saptacchada** tree, he sat with a three-

day fast.

(v. 43) On the full-moon night of Pauṣa (*Pauṣa Śuklā Paurṇamāsī*), in the Puṣya asterism, at

evening, *kevala-jñāna* arose. The gods including Indra arrived at that moment and performed

the worship that announces the *kevala-jñāna-kalyāṇa*.

Retinue of Dharmanātha (vv. 44–53)- **43 gaṇadharas** beginning with **Ariṣṭasena** *(v. 44)*

- **900 *śruta-kevalis*** (knowers of eleven *aṅgas* and fourteen *pūrvas*) *(v. 44)*

- **40,700 teacher-monks** *(v. 45)*; **3,600 *avadhi-jñānīs*** of all three types *(v. 45)*

- **4,500 *kevalīs*** *(v. 46)*; **7,000 monks with *vikriyā-ṛddhi*** *(v. 46)*

- **4,500 *manaḥparyaya-jñānīs*** *(v. 47)*; **2,800 *vādīs*** *(v. 47)*

- **Total monks: 64,000** *(v. 48)*

- **62,400 *āryikās*** beginning with Sudrātā *(v. 48)*

- **2 lakh *śrāvakas*** *(v. 49)*; **4 lakh *śrāvikās*** *(v. 49)*

- Innumerable gods and goddesses; countable *tiryaṃcas* *(v. 49)*

(v. 50) Adorned with the twelve-assemblied retinue, Bhagavān Dharmanātha — beautified by

the *dharma*-banner — taught *dharma* in many places. Finally, stopping his wandering, he

came to Sammeḍaśikhara. With eight hundred nine monks he performed *yoga-nirodha* for

one month. On the fourth day of the bright fortnight of Jyeṣṭha (*Jyeṣṭha Śuklā Caturtthī*), in

the Puṣya asterism, at night — meditating in the two final *śukla-dhyānas* — he went to

reside in *mokṣa-lakṣmī*.

(v. 53) At that moment, with great speed, all the Indras and gods from everywhere arrived,

performed the *nirvāṇa-kalyāṇa* and venerated those Jineśvara.

(v. 54) He who in a former life was the enemy-conquering King Daśaratha, then became the

Ahammindra, then came from there and became Dharmanātha the Tīrthaṃkara — for whom

in the field of battle even the ten forms of *dharma* served as his chariot — may those Śrī

Dharmanātha Svāmī protect me from sin.

(v. 55) He who destroyed all *ghāti-karmas*; whose *kevala-jñāna* is foremost and

unwavering; who expounded the nature of *dharma*; who became pure through the

destruction of all three bodies; who gives peace to all souls; who attained genuine happiness

— may that Śrī Dharmanātha Jineśvara be your benefactor.---

The Story of Sudarśana, Puruṣasiṃha, and Madhukrīḍa (vv. 56–87)

(v. 56) In the time of these Dharmanātha, the Balabhadra **Sudarśana** and the mighty

Nārāyaṇa **Puruṣasiṃha** appeared — so their three lives are described.

(vv. 57–64) In the city of **Rājagṛha** in this Bhārata region, King **Sumitra** was ruling. He

was extremely arrogant, the greatest wrestler, having defeated many wrestlers — the testers

of wrestlers all regarded him as worthy of veneration; he regarded all others as mere grass; he

was raging like a maddened elephant. One day the battle-expert and maddened King

Rājasiṃha came to Rājagṛha city to cure Sumitra of his arrogance. Both fought for a long

time but in the end Sumitra was defeated — and just as an elephant suffers greatly when his

tusk is pulled out, so he suffered greatly. His pride broken, King Sumitra became incapable even

of governing the kingdom; so he installed his son on the throne — and rightly so, for the

arrogant have pride as their very life. Going before the *ācārya* **Kṛṣṇa**, he properly heard the

nature of *dharma* and — extremely dispassionate — accepted *dīkṣā*. He performed the

fierce *siṃha-niṣkrīḍita* austerities; but because of the distress caused by his humiliation, he

made a *nidāna*: "If there is fruit of *tapas* in the next life, may I in my next birth be supremely

powerful and valiant, a conqueror of all enemies." Making this *nidāna*, he accepted *sanyāsa*

and in the fourth heaven attained a seven-*sāgara* lifespan as a god, living happily in the

enjoyment of pleasures.

(vv. 66–70) In the city of **Vītaśokāpurī** near the eastern Meru of this Jambū-dvīpa, King

Naravṛṣabha was ruling — extremely prosperous; he governed for a long time, enjoyed

great pleasures, and at the end, becoming dispassionate, accepted *dīkṣā* before the sage

Damavara. Performing severe austerities for a long time, he completed his lifespan and

was born as a god in the **Sahasrāra** heaven with an eighteen-*sāgara* lifespan.

Experiencing the delight of gazing at his beloved celestial women with unblinking eyes — and

at the end, with calm mind, completing his lifespan — he was born as **Sudarśana**, son from

Queen **Vijayā** of the Ikṣvāku-lineage King **Siṃhasena** of the city of **Khagapura**.

From the same king's queen **Ambikā**, the soul of King Sumitra was born as the Nārāyaṇa(**Puruṣasiṃha**). Both brothers' bodies were forty-five *dhanus* tall and their lifespans ten

lakh years.

(vv. 72–73) Their wisdom, beauty, strength, etc. were all mutually compatible; both launched

themselves upon all things and by their virtues pleased all. The two brothers shared *Lakṣmī*

without division — yet she created no fault between them; and rightly so, for in those of pure

mind all things tend toward purity.

(vv. 74–83) In the city of **Hastināpura** in the Kurujāṅgala country of this Bhārata region, a

king named **Madhukrīḍa** — who was the soul of King Rājasiṃha (who had defeated

Sumitra) — was ruling. He had conquered all enemy hosts; so the Balabhadra and Nārāyaṇa

whose glory was increasing were intolerable to him. He sent his powerful chief minister

Daṇḍagarbha to them to collect tribute in precious gems. Just as a lion is enraged upon

hearing an elephant's roar, so both the powerful brothers on hearing that minister's words

were greatly enraged and said: "What is tribute? We don't know. Is tribute the name of some

weapon? Very well — if he comes near, we will give him such tribute." Thus speaking harsh

words in anger, the messenger quickly returned home and told everything to Madhukrīḍa.

Madhukrīḍa's body turned red with rage upon hearing those harsh words; he marched out to

fight. The war-skilled Nārāyaṇa also came out to face him; in the end, using Madhukrīḍa's own

cakra that had come to the Nārāyaṇa, he cut off Madhukrīḍa's head. At that moment

Nārāyaṇa (*Puruṣasiṃha*) attained sovereignty over half of Bharata and — together with his

elder brother Sudarśana — for a long time enjoyed pleasures like those of Indra without

obstruction. Nārāyaṇa died at the end of his lifespan and went to the seventh hell. Balabhadra

Sudarśana suffered greatly from the Nārāyaṇa's separation. At the end, the people calmed him,

and that wise one — purifying his soul — went to the Dharmanātha Tīrthaṃkara, accepted

dīkṣā, ascended the *śreṇī* (ladder of destruction), and attained the *mokṣa-pada*.

(vv. 84–87) Behold — both had destroyed the same enemies, both were great, both had their

meritorious karma bear fruit, both had been lords of three *khaṇḍas*; yet both diverged and

through the arising of *moha-karma* one alone — losing only in *kevala-jñāna* alone (i.e.,

lacking it) — the distinction between them was only the presence or absence of renunciation.

Puruṣasiṃha the fifth Nārāyaṇa was formerly King Sumitra of Rājagṛha; became a god; came as

the Nārāyaṇa; and died in the terrible seventh hell. Madhukrīḍa the Pratinārāyaṇa was formerly

the maddened-elephant-controller and lion-conquering Rājasiṃha; long wandered in

saṃsāra; abandoned the *dharma*-path; long wandered in the *saṃsāra*-forest; becamethe Pratinārāyaṇa Madhukrīḍa; and dying reached a bad *gati*. Sudarśana was formerly King

Naravṛṣabha of Vītaśokapura; performed fierce austerities for a long time; then in the

Sahasrāra heaven became a powerful deity; came as the Balabhadra who conquered all

enemies; and bearing supreme *kṣamā* (patience) attained the *kṣāyika*-happiness — i.e.,

mokṣa-happiness.

The Story of Maghavān and Sanatkumāra Cakravartins (vv. 88–130)

(vv. 88–103) In the time of the Vāsupūjya Tīrthaṃkara a great king named **Narapati**

appeared. Through the arising of fortune he enjoyed many kinds of pleasures. One day intense

detachment arose; he accepted *dīkṣā*, performed the highest austerities, completed his

lifespan, and through the arising of meritorious karma became the *Ahammindra* in the

middle *Graiveyaka* (*Madhyama-Graiveyaka*) heaven. There with a twenty-seven *sāgara*

lifespan he experienced delightful divine pleasures. Coming from there in the time of the

Dharmanātha Tīrthaṃkara, in the city of Ayodhyā in the beautiful Kauśala country, from the

queen **Bhadrā** of the Ikṣvāku-lineage King **Sumitra**, was born a son named

Maghavān — supremely meritorious, the destined lord of all Bharata, with an always-

auspicious five-lakh year lifespan, a body forty-two and a half *dhanus* tall, a complexion like

gold. The mighty Maghavān, having received his kingdom, governed the earth of Bharata

adorned by six *khaṇḍas*. The fourteen great jewels (*ratnas*) were his ornaments; he was the

lord of treasures (*nidhis*); he caused all kings — human, *vidyādhara*, and divine — to bow at

his two feet. Together with the standard ninety-six thousand queens, he experienced ten kinds

of varied pleasures at will and fulfilled all his aspirations.

One day that wise one went at will to the Manohara garden; there he had the *darśana* of the

Jineśvara **Abhayaghoṣa** — shining with the radiance of *kevala-jñāna*. He

circumambulated three times, bowed, sat nearby, and heard the nature of *dharma*. Knowing

the true nature of things, he became dispassionate from sense-objects. He gave the royal

majesty to his son **Priyamitra** and — renouncing inner and outer possessions — accepted

saṃyama. He embraced pure *samyag-darśana* and firm *cāritra*, acquired the wealth of

samyag-jñāna, and with the second *śukla-dhyāna* destroyed the remaining three *ghāti-

karmas*. Then becoming the lord of nine *kṣāyika-labdhis*, he taught *dharma* in the mannerof Dharmanātha, and caused many excellent disciples to attain the supreme *mokṣa*-state. At

the end, with the two *śukla-dhyānas*, he destroyed the four *aghāti-karmas* and all *puṇya-

pāpa-karmas* and attained the indestructible *mokṣa-pada*. The third *cakravartin*

Maghavān was formerly King Narapati in the time of the Vāsupūjya Tīrthaṃkara; then bearing

calm and excellent conduct became the *Ahammindra* with great majesty; coming from there

became the greatly meritorious third *cakravartin* Maghavān; and then for all time began to

experience the *mokṣa*-happiness.

(vv. 104–130) Immediately thereafter, **Sanatkumāra** the *cakravartin* appeared — the son

of Mahārāja **Anantavīrya** and Queen **Sahadevī** of the city of Ayodhyā; he came from the

sixteenth heaven; he was dear to all and bore the mark of *Lakṣmī*'s wheel on him — i.e., was a

cakravartin. His lifespan was three lakh years; his body forty-two and a half *dhanus* tall; his

complexion golden; the entire earth yielded to him of its own accord. Enjoying ten kinds of

pleasures he satisfied all his senses, and being more than a *kalpa-vṛkṣa* (wish-fulfilling tree)

in giving even more than supplicants' thoughts, he exercised sovereignty over all the kings

from the Himālayas to the ocean.

One day in Saudharmendra's assembly, the gods asked: "Is there any form that surpasses

Sanatkumāra Indra's form?" Saudharmendra replied: "The *cakravartin* Sanatkumāra is the

most beautiful of all; every limb of his is beautiful." Such a form had never before been seen

even in a dream. Hearing this, two gods became very curious and came to earth to see the

cakravartin's form; seeing him they confirmed Saudharmendra's words and were greatly

delighted. They told the *cakravartin* their reason for coming and said: "O wise *cakravartin*,

listen carefully! In this world — if there were no disease, old age, suffering, and death — you

would, through your beauty, eclipse even the Jineśvara." Thus speaking beautiful words, those

two gods departed without warning; and as if through the *kāla-labdhi* alone, their words

gave self-knowledge to that great sovereign. He reflected: "The form, youth, beauty, and wealth

of human beings — all are impermanent like flashes of lightning; this I have long believed.

Therefore I will renounce all these possessions, conquer the sins of this *saṃsāra*, and very

soon abandoning the body will become the embodied-free liberated one." Thinking thus, he

gave his kingdom to his son **Devakumāra** and together with many kings accepted *dīkṣā*

before the Jina **Śivagupta**.

(vv. 119–129) He embraced the five *mahāvratas*, observed the five *samitis*, controlled his

six *āvaśyakas* (required practices), conquered all the senses, renounced all possessions. He

slept on the ground, abstained from tooth-cleaning, ate standing once a day — thus adornedwith all the *mūla-guṇas*. He practised *yoga* at all three time-periods, observed *vīrāsana*

(standing posture), sleeping on one side, etc. as described in the śāstras, and always properly

observed the *uttara-guṇas* as well. He bore *kṣamā* (patience) like a piece of earth; removed

suffering like water or ambrosia; was as unmoved as Sumeru; was renunciation-free like an

atom. He was unblemished as the sky; deep as the ocean; delightful to all like the moon;

brilliant as the sun. Purified inside and outside like refined silver; equal-sighted like a mirror;

inward-drawing like a tortoise. He lived wherever chance put him like a snake; went without

sound like an elephant; looked ahead like a jackal; and was valiant like the lion-king. He was

ever-wakeful like a deer; endured all *parīṣahas*; bore many kinds of *upaṣarga*; and was

adorned by many *ṛddhis* mentioned in the śāstras. He ascended the *kṣapaka-śreṇī*,

destroying the *ghāti-karmas* through the first two *śukla-dhyānas*, and attained *kevala-

jñāna*. Then wandering through many regions, he taught *dharma*, showing the noble path of

mokṣa — impregnable as a fortress — to many people going the wrong way. At the end,

when his lifespan had reached its final *antarmuhūrta* (less than an hour), he suppressed all

three types of *yoga* and — destroying all karmas — attained indestructible *mokṣa*.

(v. 130) He who conquered even the Sanatkumāra Indra's form with his extraordinary body;

conquered all directions through his valour and strength; and destroyed all the masses of

karma through his *dharma-cakra* — may that Sanatkumāra quickly give you *Lakṣmī* in this

world.

*Thus ends the Sixty-First Parva: the Purāṇa of Dharmanātha Tīrthaṃkara, Sudarśana

Balabhadra, Puruṣasiṃha Nārāyaṇa, Madhukrīḍa Pratinārāyaṇa, and the *cakravartins*

Maghavān and Sanatkumāra.*

(v. 1) May Śāntinātha — who has known all things with their modes, and whose knowledge is

at rest (*viśrānta*) due to the absence of any remaining knowable — give *śānti* (peace) to you

all.

---### On the Qualities of a *Dharmopadeśaka* (Teacher of *Dharma*) (vv. 2–7)

(v. 2) The wise man who perceives things as they truly are should first explain the distinctions

between speaker, listener, and topic, and only then deliver a discourse filled with profound

meaning.

(vv. 3–4) The qualities of one who teaches *dharma* are: being learned, bearing excellent

conduct, being compassionate, being wise, being skilled in speaking, being able to read

another's suggestions and signals, being able to endure the disturbances of many questions,

having a beautiful face, being adept in worldly dealings, being well-known and worthy of

veneration, and speaking in measured quantities — among others.

(v. 5) Even if a speaker is learned in the *tattvās* but himself immoral, he cannot accomplish

his purpose — for if he himself does not practise right conduct, others will not receive what he

says.

(v. 6) And if a speaker is virtuous but not learned in the śāstras, then those elevated by a little

scriptural knowledge — laughing on the path of liberation — will mock him with contempt.

(v. 7) Therefore, just as *jñāna* and *darśana* are the two unobstructed characteristics of the

jīva, so being learned and being a man of right conduct (*samyak-cāritra*) are the two

principal qualities of a speaker.

Qualities of the Worthy Listener and the Nature of Dharma-kathā (vv. 8–15)

(vv. 8–11) A listener (*śrotā*) is one who considers whether a topic is appropriate or not;

accepts what is useful; discards what is worthless; receives special insights with respect; does

not laugh if the speaker errs; has reverence for the guru; is patient; has fear of *saṃsāra*; is

eager to retain what is heard (i.e. has good memory); and who has the qualities of a parrot

(memorises well), clay (is shaped by good teaching), and a swan (accepts only what is pure, like

a swan separating milk from water).*(vv. 11–14)* Likewise, a *tattva-dharma-kathā* (discourse on the truths of *dharma*) is: one in

which the nature of *jīva*, *ajīva*, and other *tattvās* has been properly expounded; which

produces detachment from body, *saṃsāra*, and pleasures in those who seek their own good;

in which all specific features of dāna, pūjā, *tapas*, *śīla*, etc. have been described in detail; in

which the bondage and liberation of beings — along with their causes and fruits — have been

separately described; in which the reasonings of both good and bad philosophers are

structured by logical argument; in which the compassion toward beings — beneficial like a

mother — has been expounded; and in which the teaching is given that beings can reach

mokṣa only by abandoning all possessions. Such a discourse is called a *tattva-dharma-

kathā* — another name for it is simply *dharma-kathā*.

(v. 15) Having thus separately described the characteristics of speaker, listener, and discourse,

the detailed life-story of Śrī Śāntinātha is now narrated.

Description of the Bharata Region and the Silver Mountain (vv. 16–29)

(vv. 16–17) The great Jambū-dvīpa — whose grandeur is enhanced by the deep blue waters of

the Salt Ocean serving as its great garment, the master of all islands — bears the face of a great

king. Within it, adorned by six *khaṇḍas*, lying between the Himavān mountain and the ocean,

is a region called **Bharata** which grants all that is desired.

(v. 18) In it occur the pleasures of *bhoga-bhūmis* (pleasure-lands), the pleasures of kings,

the ten kinds of pleasures of *cakravartins*, the sovereignty of Tīrthaṃkaras, and also —

through the destruction of *aghāti-karmas* — the attainment of *mokṣa*. That is why the

learned describe it as superior even to the divine world. In it occur changes of growth and

decrease, as in the *Airāvata* region.

(vv. 19–24) In the centre of Bharata stands a mountain that divides the region into two equal

halves — extending east to west, very tall, and brilliant as a heap of fame. It is made of silver

and appears as if the laughter that arose from the earth-woman's satisfaction at having

conquered the world of the gods has all gathered in one place. Or else the mountain seemed tobe laughing toward the Sumeru mountain with its own radiance, saying: "The rain that falls on

me is always fruitful — but the rain that falls on you never bears fruit." The two rivers (Gaṅgā

and Sindhu) that issued from its caves made it seem as though — since their nature is restless,

they are both crooked, liquid, or inert (*jaḍa*), and they are lovers of the ocean — in disgust it

had vomited them from its cave-mouths. The gods and *vidyādharas* who dwelt under its

shelter always served it; and being the seat of pleasure for all the senses, even *cakravartins*

emulated it.

(vv. 25–29) On its western side is the foremost city of **Rathanūpura**, which with its

banners makes even the sky look like the world of the gods. That city appeared to be girdled by

a jewelled platform (*ratnaveḍikā*) — as if the earth of Jambū-dvīpa were encircled by a gem-

studded parapet and kissed by water-bearing clouds. There, *dharma*, *artha*, and *kāma* —

the three *puruṣārthas* — grew mutually, each pushing the other forward; and the word

daridra (poverty) was not heard even from outsiders. Just as the examination of objects

through *pramāṇa*, *naya*, *nikṣepa*, and *anuyoga* — though extremely difficult for the

uninitiated — appears delightful, so that city too was supremely attractive through its four

great gateways. Just as the words of the Jineśvara's knowledge are only those that teach right

conduct, so the noble women of that city were only those adorned with the ornament of *śīla*

(chastity).

King Jvalaṇajaṭī, Svayaṃprabhā, and the Marriage to Tripuṣṭha (vv. 30–119)

(v. 30) The king of that city was the *vidyādhara* **Jvalaṇajaṭī** — just as the ocean is the

treasury of gems, so he was the treasury of virtuous people.

(vv. 31–35) Just as leaves wilt before the sun, so all enemies wilted before his valour; and just

as vines flourish with rain, so all subjects flourished under his governance. He was the finest of

all former kings — excelling through both virtue and position — and all his accomplishments

depended on divine grace and his own prowess. He was far from anger; he acted with

deliberation; he proceeded according to his capacity and success; he attained *kṣema* and

yoga (security and prosperity); and he governed by the six policies recognised by kings — so

his kingdom grew greatly.*(vv. 35–42)* On the Vijayārdha mountain, in the city of **Tilakāntadivī**, a king named

Candrābha ruled with his queen **Subhadrā**. They had a daughter named **Vāyuvegā**

who, with her own swift speed, had conquered all the swift-moving *vidyādhara* kings, and

whose radiance surpassed even flashing lightning. Adorned with all qualities, Vāyuvegā

became the source of *dharma*, *artha*, and *kāma* for Jvalaṇajaṭī — she married him. All

people praised her as the line of the crescent moon; Jvalaṇajaṭī — having conquered her with

his own speed — enjoyed her like a second earth. Through their deep love, each was devoted

solely to the other.

(vv. 43–46) Just as *mokṣa* comes through compassion and wisdom, so from those two was

born a son named **Arkkakīrti** — who illumined all directions with the brilliance of his fame.

And just as *Lakṣmī* comes through wisdom and valour, so from those two was born a

supremely beautiful daughter named **Svayaṃprabhā** — she surpassed the lotus with her

face, surpassed the lotus-petal with her eyes, surpassed the gem-mirror with her radiance, and

surpassed the moon with her complexion; and with her flag-like brows she was supremely

beautiful. With the youth that blossomed in her, she caused a fever among the *vidyādhara*

men.

(vv. 50–55) One day two *cāraṇa-munis* — **Jagannaṃdana** and **Abhinaṃdana** —

arrived in the garden called Manohara. King Jvalaṇajaṭī went with his four-fold army along with

his son and inner retinue to the presence of the munis, bowed, heard the nature of *dharma*,

reverentially accepted *samyag-darśana*, accepted the practice of giving charity and observing

śīla, bowed devotionally to the munis' lotus-feet, and returned to his city. Svayaṃprabhā also

accepted *sad-dharma* there. One day she had fasted with great joy — her body somewhat

limp — and in that state had worshipped the Arhat; taking a marvellous garland purified by the

Blessed One's lotus-feet — destroyer of sins — she bowed slightly in reverence and offered it

with both hands to her father. The king reverentially accepted it and, seeing the fast-weary

Svayaṃprabhā, sent her away saying: "Go and break your fast."

(v. 56) He then began to think: "My beloved daughter — beautiful in all her limbs and now in

full youth — to whom should she be given?" Summoning his ministers, he stated this concern.

The minister **Suśruta** examined the matter and said: "In the city of Alakāpura on this very

Vijayārdha, King **Mayūragrīva** rules. His queen is **Nīlāñjanā**; their five sons includeAśvagrīva, Nīlaratha, Nīlakaṇṭha, Suvajra, and others. Aśvagrīva is the eldest — his kingdom is

complete and he is lord of both ranges. Upon reflection, the daughter should be given to him."

(vv. 63–68) After Suśruta, the minister **Bahuśruta** said: "Suśruta is correct, but Aśvagrīva is

much older in age. The nine qualities of a bridegroom are: being of the same caste, free of

disease, equal in age, of good character, learned in śāstras, of good physique, wealthy, well-

supported, and of good family. We should seek one who has all these and is equal in age." He

then mentioned several possible candidates: kings of various *vidyādhara* cities.

(vv. 69–80) The minister **Śrutasāgara** then said: "If you wish to give the daughter to one

adorned with all these qualities, then hear me also a little. In the northern range of the

Vijayārdha is the city of **Surendra-kāntāra**. King **Meghavāhana** rules there; his queen is

Meghamālinī. Their son is **Vidyutprabha** and their daughter is **Jyotirmālā**. One day

Meghavāhana went to the **Siddhakūṭa** *cetya* for *darśana*; there he met the *cāraṇa-

muni* **Varadharma** who possessed *avadhi-jñāna*. He bowed, heard *dharma*, and asked

about his son's previous birth. The muni said: 'In this Jambū-dvīpa's eastern Videha region,

Vatsakāvatī country, city of Prabhākarī, a very beautiful king named **Nandana** ruled. His

queen was **Jayasenā**; their son was **Vijayabhadra**. One day Vijayabhadra saw a mango

tree laden with fruit; later he saw the same tree stripped bare — this produced in him deep

detachment. He immediately accepted *dīkṣā* with four thousand kings before the sage

Pihitāsrava*. At the end he became a god in the **Cakraka celestial mansion of the fourth

Mahendra heaven, with seven *sāgaras* lifespan. Descending from there, he became your

son — and he will attain liberation in this very life.' Therefore this daughter should be given to

Vidyutprabha — adorned with all a groom's qualities. And the meritorious **Jyotirmālā** — his

sister — should be taken for our prince Arkkakīrti."

(vv. 81–82) After Śrutasāgara's words, the minister **Sumati** said: "All these *vidyādharas*

are separately seeking this daughter — so it is not right to give her to any one of them, since it

will create obligations with many others. Better than all this is to hold a *svayaṃvara* (self-

selection ceremony)." All approved this suggestion.

(vv. 83–96) The king then consulted the *nimitta-jñānī* **Sambhinnaśrotra** and asked:

"Who is destined to be Svayaṃprabhā's husband?" The *nimitta-jñānī* — knowing the ancient

Purāṇas — said: "When Lord Ṛṣabhadeva first expounded the Purāṇas to *cakravartin* Bharata,he narrated a story about the first Nārāyaṇa: In the Puṣkalavāti country, near the city of

Puṇḍarīkiṇī, a *Bhilla* hunter named **Purūravā** lost his way and encountered the monk

Sāgarasena. On the monk's instruction he renounced wine and meat, accumulated merit,

and after death became a god in the Saudharmendra heaven; descending from there, he

became your [Prajāpati's] son."

"From Mahārāja Prajāpati — from his queen Trailokya — a son named **Tripuṣṭha** will be

born. From his queen **Bhadrā** an elder son named **Vijaya** will also be born. These two

brothers will appear in the time of Tīrthaṃkara Śreyāṃsanātha; killing Aśvagrīva the

Pratinārāyaṇa, they will become the first Balabhadra and Nārāyaṇa and enjoy the sovereignty

of the three *khaṇḍas*. Of these, Tripuṣṭha — after wandering in *saṃsāra* — will eventually

become the last Tīrthaṃkara."

"You too were born in the lineage of Nami, son of Kaccha — so through that lineage you are

related to the foremost in arm-strength. Therefore this auspicious daughter — bestower of the

joy and *Lakṣmī* of the three *khaṇḍas* — should be given to Tripuṣṭha. By giving the daughter

to Tripuṣṭha, you too will become lord of all *vidyādharas* — so decide this and act accordingly,

for it was all declared by Śrī Ṛṣabhadeva."

The king of Rathanūpura was greatly pleased, honoured the *nimitta-jñānī*, and sent the

messenger **Indu** to Mahārāja Prajāpati with a letter and gift. Mahārāja Prajāpati had already

learned from his own *nimitta-jñānī* **Jayagupta** that Tripuṣṭha was destined to be

Svayaṃprabhā's husband. He received the messenger with great honour, conveyed his own

affection, and replied: "Śrī Tripuṣṭha is the foremost among all princes — please adorn him with

this daughter Svayaṃprabhā, who is like *Lakṣmī*." The messenger returned and reported the

glad tidings. Jvalaṇajaṭī immediately went to Podanapura with great magnificence and his

daughter. Mahārāja Prajāpati received him, they exchanged pleasantries, all wedding materials

were assembled, and Svayaṃprabhā — like a second goddess Śrī — was given in marriage to

Tripuṣṭha; along with her, the two *vidyās* **Siṃhavāhinī** and **Garuḍavāhinī** were also

bestowed. Thus all sported in the ocean of happiness.

---### Ominous Signs and the War with Aśvagrīva (vv. 113–146)

(vv. 113–120) Meanwhile, three kinds of ominous portents began appearing in Aśvagrīva

Pratinārāyaṇa's city. Just as at the end of a *bhoga-bhūmi* era the sight of new portents

terrifies people, so all were suddenly afraid. Aśvagrīva consulted the *nimitta-jñānī*

Śatabid in private. Śatabid said: "One who seized by force the lion-gift sent to you from the

Sindhu country, and to whom Jvalaṇajaṭī has given the jewel-woman who should have been

yours — he will cause you some calamity. All these signs point to that. You must take action."

Taking these words to heart, Aśvagrīva and his ministers determined that this was Tripuṣṭha —

Prajāpati's proud son who with his own valour was conquering all kings. The ministers advised

sending a clever messenger to test him. Aśvagrīva sent two learned messengers, **Citagati**

and **Manogati**, to Tripuṣṭha.

(vv. 124–135) The messengers went and said: "Mahārāja Aśvagrīva has commanded: 'I am

going to the mountain called Rathāvarta — you too must come there.'" Tripuṣṭha — irritated —

replied: "We have seen an Aśvagrīva (horse-neck), a Khargrīva (donkey-neck), a Krauñcagrīva

(crane-neck), and an Uṣṭragrīva (camel-neck) — there is nothing extraordinary to be seen in

this." The messengers continued: "He is the *cakravartin* — without his *darśana* even bodily

existence is impossible." Tripuṣṭha replied: "He spins a *cakra* — well, a potter who makes

earthen vessels also spins a wheel; and since he is a potter, what should be sent to him?" The

messengers then angrily replied: "This jewel-woman is fit for the *cakravartin*'s enjoyment —

yet she is wasting away at your house! And when Jvalaṇajaṭī and your father Prajāpati oppose

the *cakravartin*, how can they even maintain their names?" — saying this, the messengers

quickly departed and reported everything to Aśvagrīva.

(vv. 136–146) Aśvagrīva became incapable of forgiving Tripuṣṭha; his eyes turned harsh; and he

had the battle-drums beaten. The drum-sound — destroying the pride of the direction-

elephants — spread to the ends of the directions; for when a *cakravartin* is angered, even

great men tremble. Aśvagrīva marched with his four-fold army to the mountain called

Rathāvarta; meteors began falling and fires broke out on all sides. The two sons of Prajāpati —

blazing with the fire of their valour — came forward to face him. A great battle took place

between the two armies. Then Tripuṣṭha challenged Aśvagrīva: "The infantry have been killing

each other in vain for too long — come and face me yourself." Aśvagrīva — bound by immense

long-standing enmity from previous births — came forward enraged and covered Tripuṣṭha

with a rain of arrows. They were unable to defeat each other in direct combat; so both —elevated by their great *vidyā*-powers — fought through *māyā-yuddha* (illusory warfare).

Aśvagrīva finally hurled his *cakra*; it came to Tripuṣṭha the Nārāyaṇa — and Tripuṣṭha in anger

hurled it back and cut off Aśvagrīva's head.

Like the sun and moon destroying the darkness of enemies, both brothers — Tripuṣṭha and

Vijaya — became lords of the three-*khaṇḍa* kingdom and were greatly glorified. All kings and

vidyādhara lords consecrated Tripuṣṭha. Tripuṣṭha — delighted — made Svayaṃprabhā's

father Jvalaṇajaṭī the master of both ranges. The seven jewels of Tripuṣṭha Nārāyaṇa were:

sword, conch, bow, lance, rod, mace, and discus — protected by many gods. For Vijaya the

Balabhadra — destined to be liberated in this very life — there were four jewels: jewel-garland,

plough, *musala*, and mace. Tripuṣṭha had sixteen thousand queens beginning with

Svayaṃprabhā; the Balabhadra had eight thousand.

Family Alliances, Deaths, and Liberation (vv. 151–170)

(vv. 151–153) Jvalaṇajaṭī gave his daughter **Jyotirmālā** in marriage to prince Arkkakīrti with

great magnificence. Arkkakīrti and Jyotirmālā had a son named **Amitatejas** and a daughter

named **Sutārā** — those two siblings were as beautiful as two lines of a crescent moon side

by side. From Tripuṣṭha's queen Svayaṃprabhā a son named **Śrīvijaya** was born; then

Vijayabhadra; and a daughter named **Jyotiḥprabhā**.

(vv. 154–160) Mahārāja Prajāpati received immense majesty. One day detachment arose in

him; going to the sage Pihitāsrava, he accepted the Jina-form, renounced all possessions, and

took up inner and outer austerities. Practising *tapas* for many days, he attained equanimity;

destroying *mithyātva*, *asaṃyama*, *pramāda*, and *kaṣāya*, he attained *kevala-jñāna*;

and then destroying all *yogas* too, he attained the supreme *Siddha*-hood.

The *vidyādhara* Jvalaṇajaṭī also — hearing this — gave the kingdom to Arkkakīrti and

accepted *dīkṣā* before the muni-rāja **Jagannaṃdana**. He observed: never to lie, never to

take what is not given, straightforwardness, renunciation, abandonment of passions, study of*jñāna*, and meditation. Thereafter, destroying all sins and separating from all entanglements,

though still embodied he became as if formless — and reached the supreme *mokṣa*.

(vv. 161–170) Tripuṣṭha destroyed all enemies; Vijaya remained ever victorious. The two

brothers enjoyed the undivided earth of the three *khaṇḍas*. *Lakṣmī* came of herself to

Śrīvijaya. At the end of his lifespan, Tripuṣṭha died and went to the seventh hell. Vijaya gave the

kingdom to his son Śrīvijaya and appointed Vijayabhadra as crown-prince. He grieved greatly

at Tripuṣṭha's death and, preparing to destroy his enemy the sin, went to the sage

Suvarṇakumbha and together with seven thousand kings accepted *dīkṣā*. Destroying the

ghāti-karmas, he attained *kevala-jñāna* and became an *anagāra-kevalī* (a liberated

person still in a body) — worshipped by Indra and the gods.

Arkkakīrti, hearing this, gave his kingdom to his son Amitatejas, accepted *tapas* from the

cāraṇa-muni **Vipulamati**, destroyed all eight karmas, and attained the beloved eighth

state — *mokṣa*. For great souls who have abandoned craving, there is nothing in the world

that cannot be obtained.

Śrīvijaya, Sutārā, and the Abduction (vv. 171–265)

(vv. 171–196) One day someone came to Mahārāja Śrīvijaya and said: "Seven days from now, a

great thunderbolt (*vajra*) will fall on the head of the lord of Podanapura — take quick action."

The crown prince Śrīvijaya — angered — asked the *nimitta-jñānī*: "You know all things — tell

me what will fall on your head at that time?" The *nimitta-jñānī* replied: "On my head there

will fall a rain of gems together with a consecration." The king was astonished and asked him to

explain everything. The *nimitta-jñānī* then described the eight branches of *nimitta*-

knowledge (*aṣṭāṃga-nimitta*):

1. **Āntarikṣa-nimitta**: From the rising, setting, etc. of sun, moon, planets, and stars — events

of victory, defeat, life, death, gain, and loss are foretold.2. **Bhauma-nimitta**: From the various types of earth at different places — gain, loss, and the

presence of buried gems etc. are foretold.

3. **Aṃga-nimitta**: From touching or observing bodily limbs — auspicious and inauspicious

events of past, present, and future in the lives of beings are foretold.

4. **Svara-nimitta**: From the auspicious or inauspicious sounds of insentient things (drums

etc.) and sentient beings (elephants etc.) — tidings of good or ill are conveyed.

5. **Vyañjana-nimitta**: From moles and other marks or wounds on the head, face, etc. — gain,

loss, etc. with reference to specific places are foretold.

6. **Lakṣaṇa-nimitta**: By observing the one hundred and eight *śrīvṛkṣa*, *svastika*, and

other marks on the body — the attainment of pleasures and sovereignty etc. is foretold.

7. **Chinna-nimitta**: Holes made by mice etc. in garments, weapons, etc. — of three types

(divine, human, demonic) — are read for good or ill outcome.

8. **Svapna-nimitta**: Dreams — of two kinds (auspicious and inauspicious) — from which the

growth and decline of human beings are truthfully foretold.

The *nimitta-jñānī* then narrated his personal history: he had once abandoned his austerities,

unable to bear the *parīṣahas*; he had come to the city of **Padminīkheṭa** where his uncle's

daughter **Candrānanā** was given to him in marriage. He was devoted to the study of

nimitta-knowledge but earned nothing. One day in a quarrel his wife threw a pile of cowrie

shells at him. Among the shells one good one fell into a crystal dish; sparks from a fire were

falling on it; and his wife was sprinkling water on him. Seeing all this, he determined: "Through

contentment I will certainly receive consecration and wealth." The sage **Amogha-jihva** had

sent him to report these tidings to the king.

(vv. 197–226) The king summoned ministers and asked for a quick remedy. The minister

Sumati suggested: "We will seat you in an iron chest in the ocean." **Subuddhi** said:

"There is danger from sea-creatures — keep Mahārāja in a Vijayārdha cave." But the wise

minister **Buddhisāgara** objected with a counter-story:

(Digression — the story of the Rākṣasa Kumbha): In the city of Siṃhapura, a *saṃnyāsī*

named **Soma** — made arrogant by false śāstras — debated with **Jinadāsa** and was

defeated. Dying, he became a buffalo in that same city. He was used by a merchant to carry

heavy salt-loads; when he could no longer bear the burden, the merchant stopped feeding him.

By chance the buffalo recovered the memory of his former birth (*jāti-smaraṇa*) and beganholding enmity against the whole city. He died and became a *rākṣasa* in the cremation

ground. A king named **Kumbha** — a meat-eater — one day when his cook could find no

meat, was served the flesh of a dead child; he liked it and from that day began eating human

flesh. The subjects expelled him. His cook kept him alive by feeding him flesh; one day he

devoured even his own cook, mastered certain *vidyās*, and brought the *rākṣasa* under his

control. He began daily consuming the people — so all fled to the city of Kārakaṭa. But Kumbha

followed them there too. From that time the city was named **Kumbhakārakaṭa**. The people

arranged to offer him one cartload of rice and one human every day. One day the Brahmin boy

Muṇḍakauśika was put on the cart; *bhūtas* took him from the cart and fled; Kumbha

chased them away. In fear they threw the Brahmin into a pit — but a python living there

immediately swallowed him. "Therefore," concluded Buddhisāgara, "it is not right to keep

Mahārāja in a cave."

The minister **Matisāgara** then said wisely: "The *nimitta-jñānī* did not say the thunderbolt

would fall on Mahārāja himself — he said it would fall on 'the lord of Podanapura.' So we should

place someone else in Mahārāja's position." All agreed. The ministers together placed the

image of a *yakṣa* on the king's lion-throne, worshipping it as the lord of Podanapura. The king

meanwhile sat in the Jain *cetya* with his retinue, performing *śāṃtika-karma* — worship,

charity, and so on. On the seventh day, a terrible thunderbolt fell with a massive crash on the

yakṣa-image. When the disturbance passed, the people celebrated with great joy. The king

honoured the *nimitta-jñānī* and gave him a hundred villages along with the town of

Padminīkheṭa. He performed the *śānti-pūjā* of Bhagavān Arhat with great devotion and great

consecration. The ministers performed the king's consecration with golden pitchers and re-

enthroned him as sovereign.

(vv. 227–265) One day King Śrīvijaya mastered the sky-traversing *vidyā* of his mother and

went with Queen **Sutārā** to the **Jyotivana** forest to sport. At that moment, the

vidyādhara **Aśanighoṣa** — son of King **Indrāśani** of Camara-Campupura by his queen

Āsurī — was returning after mastering the **Bhrāmarī** *vidyā*. On the way he saw

Sutārā; immediately passion arose in him and he schemed to abduct her. He created an illusory

deer; the king ran after it to catch it, thus being separated from Sutārā. The villain then took

Śrīvijaya's form, came to Sutārā, and said: "The deer fled — I could not catch it and have

returned. The sun is about to set — let us return to our city." Placing her in his aerial vehicle, he

departed. A little further on he revealed his true form. Sutārā cried out in alarm. Aśanighoṣa had

meanwhile sent a **Vaitālī** spirit that had taken Sutārā's form; when Śrīvijaya returned, the

false Sutārā said: "I have been bitten by a serpent" — and fell as if dead. Śrīvijaya tried everyremedy in vain. In his extreme love for the queen, he resolved to die with her. He lit a fire and

climbed onto the funeral pyre in grief. At that moment two *vidyādharas* came near; the

mightier one remembered the **Vidyā-vicchedinī** science, struck the Vaitālī with his left foot

— she reverted to her true form and became invisible. The king asked the *vidyādhara* what

had happened; he explained: "I am **Sambhinna** — king of Jyotiḥprabha city in the

Vijayārdha's southern range. My wife is **Sarvakālyāṇī** and my son is **Dvīpaśikha**. While

returning from sporting on the Nalāntaśikhara mountain with my master Amitatejas, I heard a

woman weeping in the sky: 'Where is my lord Śrīvijaya? Where is my brother Amitatejas of

Rathanūpura? Protect me!' We went and found Aśanighoṣa taking her by force. He said: 'If you

have the strength, come and free her.' I was about to fight, but your wife stopped me and said:

'Go and tell Śrīvijaya my plight.' So I have come." The king said: "O friend! Please quickly go and

tell my mother and younger brother." Sambhinna sent his son Dvīpaśikha to Podanapura. Many

portents had appeared there too; the *nimitta-jñānīs* **Amogha-jihva** and **Jayagupta**

were reassuring Svayaṃprabhā and others — and at that very moment Dvīpaśikha arrived with

glad tidings. Svayaṃprabhā — overcome with emotion — immediately marched out with her

four-fold army and, with that *vidyādhara* and her younger son, went to the forest. Seeing his

mother and younger brother arriving, Śrīvijaya came forward and bowed at their feet. Seeing

Śrīvijaya, tears streamed from Svayaṃprabhā's eyes; she said: "My son, arise — by my good

karma I see you alive." She lifted him with both hands, embraced him, and was satisfied.

War with Aśanighoṣa and the Philosophical Discourse (vv. 268–383)

(vv. 268–288) Amitatejas sent the messenger **Marīca** to Aśanighoṣa; the messenger

returned with improper replies. Amitatejas resolved to destroy Aśanighoṣa. For his dear

brother-in-law Śrīvijaya — to destroy the enemy — he gave three ancestral *vidyās*:

Yuddha-vīrya (battle-vigour), **Praharaṇāvaraṇa** (weapon-protection), and

Bandhamocana (release from bonds). Together with five hundred sons he told Śrīvijaya to

march against the enemy. Amitatejas himself went with his elder son to the mountain called

Pahīmanta — where all *vidyās* can be mastered — near the great statue of Saṃjayanta,

to neutralise all *vidyās*.Aśanighoṣa sent his sons and warriors who fought for fifteen days and finally fled. Enraged,

Aśanighoṣa came himself. In the battle, Aśanighoṣa — through the *āvarī-vidyā* — kept

multiplying into two, four forms etc. and filling the battlefield. Amitatejas arrived and

commanded the *vidyā* to cut. Aśanighoṣa could not withstand it and fled. All pursued him —

and then everyone saw below a divine *samavasaraṇa* assembly. They descended and

recognised the Bhagavān: the former King **Kīrtidhar** of Śivamaṃdira city — father of

Damitāri — had accepted *Pārameśvarī-dīkṣā*, practised the *pratimā-yoga* for a year,

attained *kevala-jñāna*, and was seated there in the *samavasaraṇa*. Both brothers

circumambulated three times, bowed, heard *dharma-kathās*, and sat there.

Aśanighoṣa's mother, the virtuous **Āsurī-devī**, came herself; quickly bringing the liberated

Sutārā to them, she said: "You two should forgive my son's offence." Even enmity innate in

animals from birth and impossible to relinquish is destroyed upon coming to the presence of

the Śrī Jineśvara — how much more so for human beings? Through the mere remembrance of

the Jineśvara, even karma accumulated since beginningless time is released. Through the mere

remembrance of Bhagavān, even Yama — who cannot be warded off by anyone — is warded off

effortlessly. Therefore the wise should remember only the Bhagavān Arhat — the sole

benefactor of the three worlds — whenever they wish to destroy their enemies.

(vv. 290–322) Amitatejas bowed to the Bhagavān, folded his hands, and with great devotion

asked the nature of *sad-dharma*: "O Jina! Who can cross this terrible ocean of *saṃsāra* —

full of crocodiles of passion and overwhelmed with many waves of suffering? You alone have

crossed the ocean of *saṃsāra* and you are the kinsman of the world — please show grace to

us disciples. Those who bear the wealth of *ratna-traya* (the three jewels) can cross this great

ocean of birth and death only by your divine-voice boat."

The Bhagavān then spoke — satisfying the *bhavyas* as the first rains satisfy the *cātaka*

bird:

**"The cause of *saṃsāra* is karma; the causes of karma are *mithyātva*, *asaṃyama*, and so

on.****Mithyātva** (false belief) — the states arising from its karma that distort knowledge and

cause bondage — is of five kinds:

1. *Ajñāna-mithyātva*: complete ignorance of the very names of sin and *dharma*.

2. *Saṃśaya-mithyātva*: the mind wavering among various teachings and finding confidence

in none.

3. *Ekānta-mithyātva*: believing only one aspect of reality to the exclusion of the rest — e.g.

believing objects are *dravya* alone without *paryāya*, or that the *mokṣa*-path is only

darśana without *jñāna* and *cāritra*.

4. *Viparīta-mithyātva*: inverted knowledge — mistaking the *jñāna*, *jñāyaka*, and the

knowable for what they are not.

5. *Vinaya-mithyātva*: holding all things equally as means to liberation, confirming all things

equally with mind, speech, and body.

Asaṃyama (non-restraint) — the unchecked activity of mind, speech, and body — is of two

kinds: non-protection of living beings, and non-control of the senses. It persists up to the

fourth *guṇasthāna*.

Pramāda (heedlessness) — the activity that creates faults in the vows in the sixth

guṇasthāna — has fifteen varieties and is the occasion for *prāyaścitta*.

Kaṣāya (passion) — the states arising from *saṃjvalana*-anger, -pride, -deceit, -greed —

operate in the seventh through tenth *guṇasthānas*. The Jineśvara has spoken sixteen

varieties of *kaṣāya*. *Mithyātva*, *asaṃyama*, *pramāda*, and *kaṣāya* are the causes of

sthiti-bandha (duration-bondage) and *anubhāga-bandha* (intensity-bondage) up to the

eleventh *guṇasthāna*.

Yoga (activity) — in the eleventh, twelfth, and thirteenth *guṇasthānas*, only *sātā-

vedanīya* karma is bound, and only from the vibration of the soul's *pradeśas* which is the

nature of *yoga*. *Yoga* has fifteen varieties (four *mano*, four *vacana*, seven *kāya*) and

each is the cause of *dravya-bandha*.Through these five causes, the being continuously binds one hundred and twenty-one *karma-

prakṛtis*; driven by bondage, the being again and again assumes states in those *gatis* and

wanders in *saṃsāra*, enduring birth, death, old age, disease, suffering, and happiness.

Among all these beings, one — through *kāla-labdhi* and other *labdhis* — performs the

three *karaṇas*, destroys the *anantānubandhin*-passions, *mithyātva*, and *samyak-

mithyātva*, and attains *samyag-darśana*. With the subsidence of the *aprītyākhyāna*-

blocking-karma, twelve householder vows are attained; with the subsidence of the

pratyākhyāna-blocking-karma, the *mahāvratas* are accepted. Through the extreme

destruction of the seven *samyag-darśana*-harming *prakṛtis*, *kṣāyika-samyag-darśana* is

attained; through the extreme destruction of *mohanīya-karma*, the soul is adorned with

kṣāyika-samyak-cāritra. Through the second *śukla-dhyāna*, the three *ghāti-karmas* are

destroyed and the *snātaka* omniscient is attained. Through the third *śukla-dhyāna*, *yogas*

are suppressed; through the fourth *śukla-dhyāna*, all karmas are destroyed. Thus, O *bhavya*,

one like yourself — having crossed the ocean of *saṃsāra* through *samyag-darśana*,

samyag-jñāna, and *samyak-cāritra* — always abides in infinite happiness."**

Hearing all this from the Jineśvara, Amitatejas — lord of all *vidyādharas* — drank the

dharma-nectar. Through the attainment of the four *labdhis* (*kāla* etc.) he was purified by

samyag-darśana and adorned with the *śrāvaka-vratas*.

The Back-story of Aśanighoṣa: A Chain of Rebirths (vv. 323–383)

(vv. 323–381) Amitatejas then asked: "O Bhagavān, by what cause did Aśanighoṣa —

knowingly displaying his power — abduct my sister Sutārā?" The Jineśvara explained:

"In the Magadha country, in a village called **Acala**, lived a Brahmin named **Dharaṇījaḍa**

with his wife **Agṇilā** and their two sons **Indrabhutti** and **Agnibhutti**. He had a slave-woman's son named **Kapila**. The Brahmin taught the Vedas to his own sons, keeping Kapila

separate. But Kapila — with very sharp intelligence — memorised the Vedas entirely by

listening. When Dharaṇījaḍa discovered this, he angrily expelled Kapila from the house. Kapila

— deeply pained — went to the city of **Ratnapura** where a Brahmin named **Satyaka**

gave him his daughter in marriage. Kapila — knowing all the śāstras, honoured by the king —

delivered unrebutted explanations for a few years. But his wife **Satyabhāmā** always

harboured the suspicion: 'Whose son is this really? His conduct is unbecoming of a Brahmin

family.' Meanwhile, Dharaṇījaḍa — impoverished — came to Kapila in the hope of obtaining

wealth. Kapila — fearing the disclosure of his origin — received his father warmly and

entertained him lavishly. They concealed each other's history for some time. Then one day

Satyabhāmā — in Kapila's absence — gave much wealth to Dharaṇījaḍa and asked for the

truth. Dharaṇījaḍa — inwardly hostile to Kapila and eager to take that wealth home — told the

true story and departed."

"In that city of Ratnapura, King **Śrīṣeṇa** was ruling with two queens — **Siṃhanaṃditā**

and **Aninditā** — and their two sons **Indrasena** and **Upendrasena**. Satyabhāmā —

taking pride in her Brahmin lineage — went to the king for shelter, not wishing to live with her

sinful husband. The king — knowing the full story — expelled the immoral Kapila from his

country."

"One day two *cāraṇa-munis* came to the king's house; the king received them and gave alms;

the five wonders fell; and he bound the lifespan of the wonderful **Uttarakuru** *bhoga-

bhūmi*. The king's two queens and Satyabhāmā also gave their approval to that charity and so

all three also bound the Uttarakuru lifespan."

"King **Mahābala** of Kauśāṃbī gave his very beautiful daughter **Śrīkāṃtā** in marriage to

Indrasena. A woman named **Aṃtamatī** came along with Śrīkāṃtā. Upendrasena became

deeply attached to Aṃtamatī, which led to fighting between the two brothers Indrasena and

Upendrasena in a garden. The king went to stop the fight but both princes — consumed by

passion and anger — would not stop. Overwhelmed with grief, the king sniffed a poisonous

flower and died there and then. The two queens Siṃhanaṃditā, Aninditā, and Satyabhāmā also

sniffed that same poisonous flower and died. Behold how strange is the course of karma!"

"The souls of Śrīṣeṇa and his family were born in the Uttarakuru *bhoga-bhūmi* of

Dhātakīkhaṇḍa, where they lived experiencing the pleasures of the pleasure-land.""Meanwhile, a *vidyādhara* came to the fighting brothers Indrasena and Upendrasena and

said: 'Why do you fight in vain? This Aṃtamatī is your sister.' Both brothers astonished, asked

how. The *vidyādhara* narrated: 'In the Puṣkalavāti country of eastern Videha in

Dhātakīkhaṇḍa, in the Ādityapura city of the Vijayārdha's southern range, lives King

Sukuṇḍali the *vidyādhara*. From his queen Asitasenā I was born — **Maṇikuṇḍali**. One

day I went to Puṇḍarīkiṇī city; there I heard from the Jineśvara **Amitaprabha** the nature of

dharma, and asked about my own previous birth. Bhagavān said: In a city of the Sarit country

of the third Puṣkara-dvīpa's western side, King **Cakradhvaja** had two daughters from his

queen Kanakamālā — **Kanakalatā** and **Padmalatā** — and a daughter **Padmāvatī**

from another queen. The three — queen Kanakamālā and the two daughters — took *dharma*

from an *āryikā* and practised great fasts; all three died and were born as gods in the first

heaven. Padmāvatī — seeing a courtesan delighting two men — wished to become the same;

dying, she became an *apsarā* in heaven; from there she came and became this Aṃtamatī. The

soul of Kanakamālā became me — Maṇikuṇḍali. The souls of Kanakalatā and Padmalatā

became you two brothers. You are fighting over your own sister from your previous life!' Hearing

this, I came here to stop you — for you two are acting unjustly and without knowing *dharma*.'

Hearing the *vidyādhara*'s words, both brothers abandoned the quarrel, became

dispassionate, accepted *dīkṣā* before the sage **Sudharman-guru**, reached the end of the

mokṣa-path, attained *kṣāyika* infinite knowledge and other virtues, and both were

ultimately liberated. Aṃtamatī fully observed the *śrāvaka-vratas* and was reborn in the

heavenly world."

"The subsequent rebirths eventually led Śrīṣeṇa's soul to become the god **Śrīprabha** in the

Saudharmendra heaven, and then — completing five *palya*'s lifespan — to be born as the

glorious son of Arkkakīrti, which is you, Amitatejas! Siṃhanaṃditā's soul became your wife

Jyotiḥprabhā; Aninditā's soul became **Śrīvijaya**; Satyabhāmā's soul became

Sutārā."

"The wicked Kapila's soul — after wandering for a very long time in many bad *gatis* —

eventually became the son **Mṛgaśṛṃga** of an ascetic in the **Bhūtaramaṇa** forest. He

made a *nidāna* (sinful vow for rebirth benefit) upon seeing a *vidyādhara's* prosperity; and

from that *nidāna*, was born as this **Aśanighoṣa** *vidyādhara* through the long

continuation of enmity from former lives. It is through affection from a previous life that he

abducted Sutārā."*(v. 382)* "In the ninth birth from now, your soul will become the fifth *cakravartin* and the

sixteenth Tīrthaṃkara — **Śāntinātha** — who gives peace to all the virtuous."

(v. 383) Hearing the Bhagavān's words — spread like moonlight — the lake-like heart of

Amitatejas bloomed with the joy of water-lilies.

Resolutions and Later Events (vv. 384–512)

(vv. 384–400) At that very moment, Aśanighoṣa, his mother, Svayaṃprabhā, Sutārā, and

several other souls became dispassionate and accepted *saṃyama*. The remaining people

bowed to the Bhagavān and departed to their homes.

Amitatejas from then onward fasted on all *parva* days; performed appropriate *prāyaścitta*

when any rule was violated; always conducted grand worship; gave charity reverentially to

worthy recipients; heard *dharma-kathās*; gave *dharma*-instruction to *bhavya* souls;

destroyed *darśana-mohanīya* and increased the qualities of *niḥśaṃkita* and the rest. He

mastered a great many *vidyās* — including Prajñapti, Kāmarūpiṇī, Agnistambhinī,

Udakastambhinī, Viśvapra-veśinī, Apratihātagāminī, Ākāśagāminī, Vaśīkaraṇī, Āveśinī,

Prasthāpanī, Pramohhanī, Praharaṇī, Saṃkrāmaṇī, Āvartanī, Saṃgrahaṇī, Bhaṃjanī, Prāvartanī,

Pramodinī, Prabhāvatī, Pralāpinī, Nikṣepaṇī, Śarvarī, Cāṇḍālī, Mātaṃgī, Gaurī, Ṣaḍaṃgikā,

Śrīmatkanyā, Śatasaṃkulā, Kumbhāṃḍī, Rohiṇī, Manovegā, Mahāvegā, Caṇḍavegā, Capalavegā,

Laghukari, Vegāvatī, Śītadā, Uṣṇadā, Vaitālī, Mahājvālā, Sarvavidyāccedinī, Yuddha-vīryā,

Bandhamocani, Praharaṇācaraṇī, Bhrāmarī, Ābhoginī, and many others born of both family and

individual class (*kula* and *jāti*). Mastering all these *vidyās* he shone like a *yogin*. Being

the master of both ranges he was the lord of all *vidyādharas'* earth — and so was called the

cakravartin of *vidyādharas*. He thus enjoyed pleasures for many days.*(vv. 401–425)* One day Amitatejas gave alms to the sage **Dāmavara** — endowed with

cāraṇa-ṛddhi — with proper procedure; the five wonders fell at his house. On another day,

both Amitatejas and Śrīvijaya bowed to the *amaraguru* and *devaguru* muni-rājas, asked

about the greatness of *dharma*, drank the nectar of their words, and were satisfied as if they

had become immortal.

Śrīvijaya asked about his own and his father's previous births. The *amaraguru* narrated

everything from the life of **Viśvanandī** onward — and hearing it, Śrīvijaya made a *nidāna*

(sinful vow) concerning pleasures.

After a few more days of enjoying pleasures, both kings — hearing from the sages

Vipulamati and **Vimalamatī** that only one month of their lives remained — gave their

kingdoms to **Arkatejas** and **Śrīdatta**, reverentially performed the *Aṣṭāhnikā*-worship,

and in the **Candanavana** forest before the sage **Naṃdana** accepted *dīkṣā*, renouncing

all possessions. The *vidyādhara* Amitatejas — possessing pure intelligence — adopted

prāyopagamana-sanyāsa (fast unto death), observed the four *ārādhanās*, and became the

god named **Ravicūla** in the **Naṃdyāvarta** mansion of the thirteenth **Ānata** heaven.

Śrīvijaya too became the god named **Maṇicūla** in the **Svastika** mansion of that same

heaven. Both had twenty-*sāgara* lifespans.

When the god Ravicūla's lifespan was complete, he descended from the Naṃdyāvarta mansion

and became the son named **Megharatha** — born to King **Stimitasāgara** and Queen

Manoharā in the city of Puṇḍarīkiṇī of the Vatsakāvatī country of eastern Videha. The god

Maṇicūla also descended and became the son named **Dṛḍharatha** from the same King

Stimitasāgara's queen **Manoramā**. Those two brothers shone like the sun and the moon.

Their father Stimitasāgara — realising his two sons were now of marriageable age —

abandoned his attachment to pleasures and gave Megharatha the kingdom and Dṛḍharatha

the position of crown-prince. Then he himself went and accepted *saṃyama* at the feet of the

Tīrthaṃkara **Svayaṃprabha**. One day, seeing the *ṛddhi* of **Dharaṇendra**, Stimitasāgara

made a *nidāna* and — his pure soul tainted by that *nidāna* — died and became

Dharaṇendra.*(vv. 426–513)* Both sons — Megharatha (Aparājita) and Dṛḍharatha (Anantavīrya) — now with

their father's kingdom, grew greatly like shoots from a good seed irrigated by the water of

nīti (statecraft). Their prowess, wisdom, *kṣamā*, truth, generosity, and many other virtues

arrived and manifested stably. Both brothers — attaining full youth — became supremely

wealthy and appeared like two elephants. Megharatha was married to **Priyamitrā** and

Manoramā; Dṛḍharatha was given **Sumati** as wife. Megharatha had from Priyamitrā a

son named **Naṃdivardhana**; Dṛḍharatha had from Sumati a son named **Varasena**.

The two *vidyādhara* dance-girls **Barbarī** and **Cilāti** were so skillful in dance it seemed

as if the science of dance itself had assumed two forms. One day both brothers were watching

the dance in delight when the malicious **Nārada** arrived — like Rāhu eclipsing the sun and

moon. They were absorbed in watching the dance and so did not notice Nārada or honour him.

The cruel Nārada could not endure this; his heart was consumed with the flames of anger. Fond

of quarrels, he left that assembly and went to the dying King **Damitāri** and incited him.

Damitāri — his soul bewildered — sent a messenger with gifts to the two valiant brothers in

Vatsakāvatī. The messenger found them keeping a *proṣadhopavāsa* fast in the Jain *cetya*.

The messenger presented himself and his gifts and said: "The fire-like prowess of Mahārāja

Damitāri, blazing like divine iron, very quickly burns up the offending and the falsely arrogant.

The mere mention of his name makes natural enemies' hearts burst — and in fear, bowing and

submissive, they put down their weapons and abandon their enmity. He shares the kingdom

equitably among all his kinsmen — so there are no actual enemies among his own family.

When people who do not desire insult bear his command on their heads like a garland, how

could any artificial enemy even arise? When all *vidyādharas* come to bow to him, King

Damitāri turns his lion-throne into a rainbow with the light of the gems in their crowns.

Maidens sing to the ends of the direction-elephants' tusks the beautiful fame of that king —

born from conquering enemies and shining like the *kuṃkuma* flower and the moon. Just as

elephants are controlled by the *aṃkuśa* (goad), so great enemies have been brought under

his control — and so he bears the meaningful name Damitāri (the Tamer of Enemies). Mahārāja

Damitāri has sent me to both of you — and to deepen your friendship, he has two famous

dance-girls here and desires the renowned dance-girls of your household which are fitting to

them. By giving them, he will be pleased with you both and you will benefit greatly."

Hearing this, both kings sent the messenger to his quarters and consulted their ministers.

Through the arising of the merit from their third previous birth, their *vidyā-devatā* (tutelary

goddess of their sciences) quickly appeared and said with great respect: "I am here to serveboth of you in this task — do not be disturbed." Hearing the *vidyā-devatā*'s words, both

brothers left the management of the kingdom to ministers and — disguising themselves as

dance-girls — said: "Mahārāja has sent us — let us go." They then arrived in Śivamaṃdira city

and appeared before the king. They pleased King Damitāri; the king received them courteously

and entertained them greatly. On another day they performed a strikingly beautiful dance full

of graceful body movements, appropriate sentiments, and *rasas* — the king was greatly

delighted and satisfied.

The king then called his daughter **Kanakaśrī** and entrusted her to those two, saying: "Teach

her all your art of dance." They properly began teaching the princess to dance. One day they

narrated the qualities of the forthcoming *cakravartin* thus: "He who has conquered all the

kings of the world through his lineage, strength, and other qualities; who is foremost even

among the young; who has put Kāma to shame with the beauty of his body; who is the home

of the graceful acts and charming glances of beautiful women — such is the world-renowned

lord of the earth, Anantavīrya, who will protect you all." Upon hearing this, Kanakaśrī felt a

stirring of desire and asked: "Who is this you praise?" They replied: "He is the lord of the city of

Prabhākarī — born of Stimitasāgara — great as a fine gem; a beautiful *kalpa-vṛkṣa* for

Lakṣmī-creeper women to climb; his face a lotus for lady-bee consorts to enjoy." Describing

his age, beauty, and *lāvaṇya* in this way doubled the *vidyādhara* princess's love; she asked:

"Can I see him?" They said: "Yes, you can see him well" — and directly showed her

Anantavīrya's actual appearance. Seeing Anantavīrya's form, Kanakaśrī was bewildered by the

fever of Kāma — and those two dance-girls (actually the Balabhadra and the Nārāyaṇa) took

her up through the sky and departed.

King Damitāri heard from chamberlains what had happened and sent warriors to catch them.

The powerful Balabhadra turned back and fought the warriors, staying them off. More elite

fighters were sent and were also defeated — like boulders sinking in the great ocean of the

Balabhadra's sword-blade. Damitāri was astonished and asked his ministers: "Dance-girls

cannot have such power — what is this?" The ministers investigated and reported the truth.

Like fire fed by fuel, or a lion's anger growing, Damitāri — enraged — marched himself with his

army. But the Balabhadra alone, possessing the army of *vidyā* and valour, slew all except

Damitāri alone. Seeing Damitāri — like Yama — coming to kill his elder brother, Anantavīrya

pounced on him like a lion on a maddened elephant. He overwhelmed Damitāri completely —

destroying his pride and making him motionless. Then Damitāri took his *cakra* and hurled it at

Anantavīrya; the *cakra* circumambulated Anantavīrya three times and came to rest on his

right hand. Just as a *yogin* destroys death with the *dharma-cakra*, so the valiant and

forthcoming Nārāyaṇa used that same *cakra* to kill the *vidyādhara* Damitāri.After the battle ended, as both brothers were going through the sky, suddenly their *vimāna*

stopped — as if stopped by some great power. Looking down, they saw a divine assembly.

"There are *mānastambhas* — there is a pond — there are four gardens — and there is the

gandha-kuṭī in the middle: certainly a Jina-rāja is here." They descended and explained: "The

king **Kīrtidhar** of Śivamaṃdira city — son of King **Kanakapuṃkha** and Queen

Jayadevī, father of the king Damitāri whom we just slew — had become dispassionate,

accepted the supreme *Pārameśvarī-dīkṣā* before the sage **Śāntikara**, practised *pratimā-

yoga* for a year, attained *kevala-jñāna* — and at that moment the gods including Indra came

and worshipped him. It is those very Bhagavān seated here." Both brothers circumambulated

three times, bowed, heard *dharma-kathās*, and — their sins destroyed — sat there.

Kanakaśrī also came with them; she bowed devotionally to her grandfather Kīrtidhar and

asked him about her previous births. Bhagavān Kīrtidhar — seeing it as beneficial to others —

said: "In the city of Śaṃkha in the Bhārata region of this Jambū-dvīpa, there was a *veśya*

(merchant) named **Devila**; his wife **Bandhuśrī** bore you, the virtuous daughter

Śrīdattā. Your younger sisters were lame, leper, mute, deaf, hunchbacked, and otherwise

afflicted — seven of them — and you cared for all of them. One day she went and bowed to the

sage **Sarvayaśa** on the mountain **Sarvaśaila**; her mind was calmed; she accepted the

ahiṃsā-vow and *dharma-cakra* fast. One day she gave alms to the head *āryikā*

Suvrātā — but the *āryikā* had previously fasted and was unable to digest it; she vomited,

and Śrīdattā — not having *samyag-darśana* — felt disgust toward the *āryikā*. At the end of

her life Śrīdattā died and became a *sāmānika* (co-equal rank) goddess in the Saudharmendra

heaven. From there she came and became the daughter of Damitāri's queen **Maṃdaramālinī*

— which is you. The disgust you felt toward the *āryikā* produced this result: both brothers

slew your powerful father and brought you away in sorrow. The wise therefore should never

feel disgust toward the *sādhus*." Hearing this entire story, Kanakaśrī was somewhat grieved;

bowing to the Jina-rāja, she departed for the city of Prabhākarī. Kanakaśrī's brothers

Sughoṣa and **Vidyuddaṃṣṭra** — fighting in Śivamaṃdira against **Anantasena** —

were captured by the Balabhadra and Nārāyaṇa. Kanakaśrī could not endure their suffering;

she persuaded them (with the brothers' help) to be released, then herself heard *dharma* from

the Tīrthaṃkara **Svayaṃprabha**, accepted *dīkṣā* before the *āryikā* **Suprabhā**, and at

the end of her life died and was born as a god in the Saudharmendra heaven. The power of

karma is truly wonderful!*(vv. 509–513)* Those two brothers — who had organised many great expedients through their

vidyā and valour; who were greatly meritorious; worshipped by the learned; who always

began only good works; who lived in mutual harmony; who had slain great enemies and whose

souls were calm; who wielded both *naya* (right reasoning) and *parākrama*; and whose

every endeavour always succeeded — entered the city of Prabhākarī with great festivity.

Aparājita — possessing irresistible power — conquered all the famous *vidyādharas*, adorned

the position of lord of all *vidyādharas* and the position of Balabhadra, and thus manifested

his 'Aparājita' name not merely in name but in true reality — truly unconquerable. Anantavīrya

— who with Damitāri's own *cakra* had destroyed his power; who with his own valour

surpasses even the sun; who is the most valiant even among the world's foremost warriors —

became the most famous in the world.

The court-singers always praised Anantavīrya thus: "You always move according to your

mantra-śakti (consultative power); the flames of your blazing-prowess-fire have burned

down the enemy's family-forests; you are foremost among sovereigns; and whoever angers

you is, in a single moment, consumed by the blazing fire of Time." He who cannot be covered by

enemies like clouds; who moves according to his elder brother's command; whose purity has

greatly increased through the *kāla-labdhi*; and whose splendour like the sun pervades all

groups of *vidyās* — that great sovereign Anantavīrya dwelt in his Prabhākarī city like the

season of *śarat* (autumn).

*Thus ends the Sixty-Second Parva: the story of the rise of Aparājita and Anantavīrya — the

sixth Balabhadra and sixth Nārāyaṇa — in the Purāṇa of Śāntinātha, in the compendium of the

Mahāpurāṇa, composed by the venerable Ācārya Guṇabhadra.*

Fifteenth Section — completed.

Continuation: Stories of the Śāntinātha Lineage

(Opening of the Sixty-Third *Parva* and beyond)---

(v. 1 — opening of further narration) The *ardha-cakravartin* Mahārāja **Anantavīrya** sat on

his lion-throne with fans always waving over him — appearing as if he were the *cakravartin*

of all six *khaṇḍas*. *(v. 2)* Aparājita too — as lord of the appropriate jewels — had attained the

Balabhadra position and was growing daily.

(vv. 3–7) Those two — whose mutual love had been carried forward from previous births —

continuously experienced the finest pleasures at their own sweet will and spent their time

happily. From the Balabhadra Aparājita's queen **Vijayā** was born a daughter named

Sumati — pleasing to all like moonlight arising from the bright fortnight's crescent moon.

Growing day by day and pleasing all with her virtues, she pleased her parents above all.

One day she gave alms to the *cāraṇa-muni* **Dāmavara** with proper procedure, and the five

wonders fell at her house. Aparājita and Anantavīrya saw that this daughter — adorned not

only with beauty but with the full bloom of youth — was now ready for marriage.

(vv. 8–24) Both brothers announced a *svayaṃvara*, admitted the finest princes into the

svayaṃvara hall through the garland-of-selection, had their daughter sent there in a chariot,

and themselves stood aside happily. At that moment a *devī* arrived through the sky in a

vimāna and said to the girl: "Do you remember? We both lived in the divine world together;

and when a little self-knowledge arose in us both, we had made a vow: 'Whichever of us is born

on earth first, the other *devī* will come and remind her.' See — I now tell you about both our

previous births' connection; listen attentively.

"In the city of **Naṃdanapura** in Puṣkarārdha-dvīpa's Bharata region, a king named

Amitavikrama — adorned with *naya* and *parākrama* — was ruling. His queen

Anantamatī bore us both — the two daughters **Dhanaśrī** and **Anantaśrī**. Both

daughters had once gone to the **Siddhakūṭa** *cetya*; there they heard *dharma* from the

sage **Naṃdana** and accepted great fasts along with *vratas* with proper knowledge. One

day the *vidyādhara* King **Vajrāṃgada** of Tripura city — going to the **Manohara** forest

with his queen **Vajramālinī** — saw those two daughters on the way and was bewitched. Hesent his queen home and quickly returned; placing both daughters in his *vimāna*, he started

to leave. His queen **Vajramālinī** — understanding his intent — quickly came back; seeing

her approach from afar, out of fear Vajrāṃgada left both daughters in the **Veṇavana**

(bamboo forest) and returned with his queen to his city. We both there performed *samādhi-

maraṇa*. I — with pure intelligence — became the ninth *devī* of Saudharmendra named

Navamī through the merit of *vratas* and fasts. And you became the *devī* **Rati** of

Kubera. One day both of us together went to the **Naṃdīśvara-dvīpa** to see the great

festival (*Mahā-mahyajña*). There in a deserted place in the forest of **Maṃdaraparvata**, the

cāraṇa-muni **Dhṛtiṣeṇa** was resting; we both bowed and asked: 'When will both of us

attain *mokṣa*?' The muni replied: 'Certainly in the fourth birth from this one.' Completing that

heavenly lifespan, you have been born here. O wise Sumati — I have come from the heavenly

world according to my promise to remind you."

(vv. 23–24) Hearing the *devī*'s words, Sumati made her name **Sumati** (good-minded)

meaningful; she left her parents, and together with seven hundred companion-maidens

accepted *dīkṣā* before the *āryikā* **Suvrātā**; she performed difficult *tapas* and at the

end of her life — abandoning the body — attained the status of a god in the **Anadīśa**

vimāna of the thirteenth **Ānata** heaven.

(v. 25) Meanwhile Anantavīrya the Nārāyaṇa — having enjoyed the sovereignty of the three

khaṇḍas — at the end, through the arising of sinful karma, was born as a hellfire being in the

first **Ratnaprabhā** earth.

(vv. 26–27) The wise Aparājita Balabhadra — deeply grieving at the Nārāyaṇa's loss — gave

the *rāja-lakṣmī* to **Anantasena** and himself — going before the muni-rāja **Yaśodhara**

— accepted *saṃyama*. His soul reached *śānta-pariṇāma* (tranquil states); *avadhi-jñāna*

arose in him; and at the end accepting *sanyāsa* for thirty days, he was born as the Indra of the

Acyuta heaven.

(vv. 28–36) Aparājita and Anantavīrya's father — who had died and become **Dharaṇendra**

— went into the nether world and taught the soul of Anantavīrya; through that teaching the

soul grasped *samyag-darśana*, completed a measurable number of years' lifespan, emerged

from that terrible hell, and in this very Jambū-dvīpa's Uttara-Airāvata region's Ayodhyā city —from King **Śrīvarman**'s queen **Susīmā** — became the son named **Śrīdhāma**. That

Śrīdhāma accepted *dīkṣā* from the sage **Ananta**, became a god endowed with divine

eight virtues in the fifth **Brahma** heaven. The soul of Vajrāyudha (= Aparājita) — after

completing its time as the *Acyuta* Indra — descended here and became **Saṃjayanta**. And

the soul of Śrīdhāma — coming from the Brahma heaven — became you, **Jayanta**; there

you made a *nidāna*; through that *nidāna* and the arising of *moha-karma* you became

Dharaṇendra with *samyag-darśana* lost.

(vv. 37–76 — the story of Vajrāyudha the Cakravartin):

The soul of Aparājita — who had been the *Acyuta* Indra — descended and was born as the

son named **Vajrāyudha** from King **Kṣemaṃkara** and Queen **Kanakācitrā** of

Ratna-saṃcayapura in the **Maṃgalāvatī** country of eastern Videha. All the auspicious

rites from conception onward were performed at his birth; everyone rejoiced at his birth like the

rising of the sun, whose light does not stay only in the east but spreads everywhere. His body

grew with the accompanying wealth of beauty and other qualities; he was naturally adorned

with virtues like a deity naturally adorned with ornaments. As if his great ascent were

announced even before his birth, people's love for him appeared even before his birth. His pure

fame — like the spreading of *kāśa* flowers — pervaded all sciences. Attaining new youth, he

was adorned with *rāja-lakṣmī* and *Lakṣmīvatī* — like the moon in the bright fortnight

adorned with radiance and moonlight.

The soul of Anantavīrya — a *pratīndra* (co-Indra) — also descended and became the son

named **Sahasrāyudha** from Vajrāyudha and Queen **Śrīṣeṇā**. Sahasrāyudha's son was

named **Kanakaśānti**. Thus King Kṣemaṃkara — with this retinue of sons and grandsons —

was ruling; no one in the world could obscure his prowess.

One day King Vajrāyudha was seated on his throne when suddenly the Aiśāna Indra in the

gods' assembly was praising Vajrāyudha and saying: "Vajrāyudha is becoming supremely

meritorious through the abundance of his *mahā-samyag-darśana* (greatly pure right faith)." A

wicked god named **Vitracūla** in that assembly could not endure this praise and quickly

came to Vajrāyudha — for wicked people can never endure praise of others. He changed his

appearance, assumed the form of a Buddhist, and wishing to debate, said to the Mahārāja: "Youare learned in thinking about *jīvādika*-entities — please tell me: is the *paryāya* (mode) the

same as or different from the *paryāyī* (the entity bearing modes)?"

(vv. 52–67 — the philosophical debate):

The wicked Buddhist presented a series of arguments purporting to prove that the Jain

position is self-contradictory: if *paryāya* is different from *paryāyī*, both become void

without basis; if identical, the distinction between one and many produces confusion; if

dravya is one and *paryāyas* many, the original proposition is broken; if both are permanent

(*nitya*), no arising of karma or bondage is possible; if both are momentary (*kṣaṇika*), the

Jain position collapses into Buddhism.

The wise Vajrāyudha replied: "O Buddhist, listen with a completely even mind. The defect you

describe — relying on the momentary-only (*kṣaṇika-ekānta*) false view, which is opposed to

ordinary conventions of action, karma, fruit, and enjoyment — cannot create any problem for

those who have drunk the nectar of *syādvāda* that emerged from the Jineśvara's moon-

mouth; for between *dharma* (quality) and *dharmī* (substance bearing quality), between

paryāya (mode) and *paryāyī* (the entity bearing modes):

— There is a *difference*, through distinctions of name, cognition, and their own characteristics;

— There is also a *non-difference*, through the *naya* of never being separable from each

other.

That is, by the *niścaya-naya* (absolute standpoint) both are one; by the *vyavahāra-naya*

(practical standpoint) both are separate — for the name, number, characteristic, and purpose of

dravya differ from those of *paryāya*. The *saṃtāna* (continuum) of *skandhas*

(aggregates) flowing without interruption through past, present, and future in the relationship

of cause and effect is acknowledged by you. Even if *skandhas* are momentary, if it is further

acknowledged that from their continuum the enjoyment of karma performed previously is

appropriate — your defence of your position through this is like tying a maddened elephant to a

castor-oil plant: it cannot hold. Is that *saṃtāna* (continuum) the same as or different from the

saṃtānīs (members of the continuum)? If different, the continuum cannot be seen separate

from the members; if not different and self-invented, it leads to *śūnyatā* (voidness) — whicheven the Buddha (*sugata*) cannot ward off. After the cessation of the preceding moment and

before the arising of the following moment, the moment does not exist anywhere — therefore

the 'momentariness' itself is empty of existence."

(v. 75) Hearing the wise Vajrāyudha's rebuttal, the wicked Buddhist was put to shame;

Vajrāyudha abandoned the pride of his *mahā-samyag-darśana*, conquered the passions,

calmed and steadied his mind toward *mokṣa*, and made it pure. In due course he attained

kevala-jñāna; the gods including Indra came and created the *samavasaraṇa*; and the

Bhagavān satisfied his twelve assemblies with his divine voice.

*(vv. 77–88 — Vajrāyudha's royal pleasures, incidents with the vidyādhara, and cakravartin

ṛddhis):*

While the supremely meritorious King Vajrāyudha was governing the earth — enjoying its

pleasures — the spring season arrived, intensifying Kāma's intoxication. The cuckoo's sweet

songs and the bees' melodious hum began to steal the lives of separated lovers like love-

mantras. At that time Vajrāyudha — recognising his queens' desire — went with them to the

Devaramaṇa forest and sported in the **Sudarśana** lake. At that moment a wicked

vidyādhara came and covered the lake with a stone slab and bound King Vajrāyudha with

nāgapāśa (snake-noose). Immediately Vajrāyudha struck the slab with his palm-strike and it

shattered into a hundred pieces; the wicked *vidyādhara* fled. That *vidyādhara* was none

other than the soul of the former enemy **Vidyuddaṃṣṭra** from a previous life. King

Vajrāyudha returned to his city with his queens. Thereafter — through the arising of

meritorious karma — the nine treasures (*nidhis*) and fourteen jewels (*ratnas*) appeared for

him.

Thus Vajrāyudha became a *cakravartin* and sat on his throne with *cāmaras* (fly-whisks)

waving, when a terrified *vidyādhara* came seeking his shelter, pursued by a *vidyādharī* with

drawn sword and then by an old *vidyādhara* with a *gadā*. The old *vidyādhara* said: "This

villain is wicked and base — you who are always alert in punishing the wicked and protecting

the virtuous must certainly punish this wrongdoer." On inquiry, the old man explained: "My

name is **Vāyuvega** — son of **Indradatta** the lord of *vidyādharas* of **Śukraprabhā**

city in the **Kaccha** country. My daughter **Śāṃtimātī** went to the **Munisāgara**

mountain to master a *vidyā*; this sinner appeared there to obstruct her mastery, but throughthe arising of meritorious karma she mastered the *vidyā* at that very moment. In fear of the

vidyā, this sinner has come to seek your shelter." Vajrāyudha — with his *avadhi-jñāna* eye —

said: "I know the great reason for this obstruction of her *vidyā*-mastery" — and narrated the

back-story clearly: in a former life, King **Nalinaketu** of the **Vindhyapura** city in the

Gāṃdhāra country had seen the merchant **Sudatta's** wife **Prītikara** and —

consumed by Kāma — had forcibly abducted her. Sudatta — in distress — accepted *dīkṣā*

before the Jina-rāja **Subrata**, performed hard *tapas*, and at the end died and was born as

a god in the second Aiśāna heaven; descending from there, he was born as **Ajitasena** — the

dear son of King **Mahendravikrama** and Queen **Analavegā** of the **Kāñcanatilaka** city

in the Sukaccha country's Vijayārdha northern range. This *vidyādhara* — the soul of

Nalinaketu — is that Ajitasena. And the soul of Prītikara — coming from the Aiśāna heaven —

was reborn as your daughter Śāṃtimātī. From the past-birth connection this *vidyādhara*

obstructed the *vidyā*. Hearing this, Śāṃtimātī became dispassionate toward *saṃsāra*; she

heard *dharma* from the Tīrthaṃkara **Kṣemaṃkara**, immediately accepted *dīkṣā* before

the *āryikā* **Sulakṣaṇā*, and at the end of her life — accepting *samādhi-maraṇa* — was

born as a god in the Aiśāna heaven. Meanwhile Pavana-vega and Ajitasena both attained

kevala-jñāna at that same moment; the soul of Śāṃtimātī — as a god — came to worship

them and then departed.

(vv. 115–140 — Vajrāyudha's descendants and the monks):

The *cakravartin* Vajrāyudha — enjoying the *rāja-lakṣmī* — governed the six-*khaṇḍa* earth.

From the southern range of the Vijayārdha, the daughter **Kanakamalā** of King

Meghavāhana and Queen **Vimalā** of the city of Divamaṃdira was given in marriage to

the prince **Kanakaśānti**. The daughter **Vasaṃtasenā** from King **Samudrasena**

vidyādhara of Vastuokasāra city became the younger queen of Kanakaśānti. Just as *mokṣa*

is obtained through *samyag-darśana* and *samyak-cāritra* together, so that prince was very

happy with both queens together.

One day — as if summoned by the first notes of the cuckoo's song — Kanakaśānti went to the

forest to sport with his two queens. There, in that forest, he had the *darśana* of the muni-rāja

Vimalarabha — like a treasure-seeker finding a buried hoard. He circumambulated three

times, bowed, understood the *tattvās*, cleansed all impurity of mind, and made his intellect

pure. Just as spring makes *Lakṣmī* its own, so the *dīkṣā-Lakṣmī* — like an emissary of*tapas* — at that very moment brought Kanakaśānti under her own power: he accepted

dīkṣā. Both queens also accepted *dīkṣā* before the *āryikā* **Vimalamati** — for noble

women properly follow their husbands into *dīkṣā*.

One day the monk Kanakaśānti was resting in *pratimā-yoga* on the **Siddhācala** mountain

when a *vidyādhara* named **Vitracūla** — the brother of his wife Vasaṃtasenā — came

there. From enmity bound in a former life, seeing the muni his eyes turned red with rage; he

began creating *upaṣargas* (disturbances). But the *cakravartin* — Vajrāyudha, who had

become a *cakravartin* — came and challenged him to flight. The *upaṣargas* were checked.

On another day Vajrāyudha the monk — who had become a muni after his grandson

Kanakaśānti attained *kevala-jñāna* — was remaining in *pratimā-yoga* on the **Siddhagiri**

mountain for a full year, when snakes built many nests around his feet — for great souls cause

even enemies who shelter at their feet to prosper. Creeping vines entangled all around him. The

souls of Aśvagrīva's sons **Ratnakaṃṭha** and **Ratnāyudha** — who had been wandering

in *saṃsāra* and become *vyantara-devas* named **Atibala** and **Mahābala** — came and

began creating disturbances in the muni's *tapas*. But the *apsarā* Rambhā and Tilottamā

came, challenged those two *vyantara-devas*, and worshipped the muni devotionally with

divine fragrance and other materials and went to heaven. See — two women versus two male

vyantara-devas; yet when merit is present, what cannot happen?

Vajrāyudha's son **Sahasrāyudha** also, finding some occasion, became dispassionate; giving

his kingdom to **Dātabali**, he accepted *saṃyama* from the sage Pihitāsrava, and at the end

of *yoga* came near the sage Vajrāyudha. Both performed fierce *tapas* for many days and —

accepting *sanyāsa* on the **Vaibhāra** mountain — abandoned their bodies. Both became

Ahammindras in the **Saumanasa** *vimāna* of the lower part of the upper *Graiveyaka*,

with a twenty-nine *sāgara* lifespan.

(vv. 141–184 — subsequent births of Vajrāyudha's and Sahasrāyudha's souls):

Vajrāyudha's soul — descending from there — was born as the son named **Megharatha** of

King **Ghanaratha** and Queen **Manoharā** in the city of Puṇḍarīkiṇī of the Vatsakāvatī

country of eastern Videha; all auspicious rites were performed even before his birth.Sahasrāyudha's soul — the second *Ahammindra* — also descended and was born as the son

named **Dṛḍharatha** from the same King Ghanaratha's queen **Manoramā**. Those two

brothers shone like the sun and the moon. Their valour, wisdom, modesty, prowess, *kṣamā*,

truth, and generosity all manifested stably. Both brothers — attaining full youth — became

supremely wealthy, like two elephants. King Ghanaratha married the elder Megharatha to

Priyamitrā and **Manoramā**; and married Dṛḍharatha to **Sumati**. Megharatha had

from Priyamitrā the son **Naṃdivardhana**; Dṛḍharatha had from Sumati the son

Varasena. Thus with this retinue of sons and grandchildren, seated on the lion-throne, King

Ghanaratha was ruling with the grace of Indra.

One day King Ghanaratha saw two roosters fighting; seeking the cause, Megharatha explained:

those two roosters had been successive rebirths of two quarrelsome brothers — having been

buffaloes, wild elephants, and rams in between — killing each other and being reborn in enmity

each time, through the unceasing momentum of their old grudge.

Two *vidyādharas* had also been watching the rooster-fight: these were the former royal

brothers **Divitilaka** and **Candratilaka** of Kanakapura who, having gone to the *cāraṇa-

munis* at Siddhakūṭa and learned of their previous connections, came here now out of love for

Ghanaratha. Both the *vidyādharas* revealed their true forms, worshipped King Ghanaratha

and Prince Megharatha, and then accepted *dīkṣā* before the sage **Govardhana** — and

both were liberated.

The two roosters also — hearing their former births and abandoning their enmity — accepted

sanyāsa with great courage and were born as *vyantara-devas*.

The two *vyantara-devas* — born with the very dawn of their new birth — came to

Puṇḍarīkiṇī, worshipped Megharatha with great love, and said: "We wish to do you this service:

come with us and behold all the world up to the **Mānuṣottara** mountain." Megharatha

agreed; the deities loaded him and his entire retinue onto a magnificent *vimāna* and

proceeded to show all the beautiful countries in sequence.

*(vv. 191–220 — Tour of Jambū-dvīpa):*The *vyantara-devas* showed and named all the seven *kṣetras* (regions) of Jambū-dvīpa:

Bharata, Haimavata, Harivarṣa, Videha, Ramyaka, Heraṇyavata, and Airāvata — separated by the

six *kulāñcalas* (Himavān, Mahāhimavān, Niṣadha, Nīla, Rukmī, and Śikharī) with great

Sumeru in the centre.

They showed the fourteen great rivers — Gaṅgā, Sindhu, Rohit, Rohitāsyā, Harit, Harikāntā, Sītā,

Sītodā, Nārī, Narakāntā, Suvarṇakūlā, Rūpyakūlā, Raktā, and Raktodā — and the sixteen *hṛdas*

(*Padma*, *Mahāpadma*, *Tigiñcha*, *Kesarī*, *Mahāpuṇḍarīka*, *Puṇḍarīka*, *Niṣadha*,

Devakuru, *Sūrya*, *Sulabha*, *Vidyutprabha*, *Nīlavān*, *Uttarakuru*, *Candra*, *Airāvata*,

and *Malyavān*). In the first six *hṛdas* dwell the six *vyantarī* goddesses of Indra — Śrī, Hrī,

Dhṛti, Kīrti, Buddhi, and Lakṣmī. In the remaining ten dwell the *nāgakumāra*-deities of those

same names.

They showed the sixteen *vakṣāra* mountains (Citrakūṭa, Padmakūṭa, Nalinkūṭa, Śankha, Trikūṭa,

Vaiśravaṇakūṭa, Añjanātma, Añjana, Śradvān, Vijayavān, Āśīviṣa, Sukhāvaha, Candramāla,

Sūryamāla, Nāgamāla, Devamāla), the four *gajadanta* mountains (Gandhamādana, Mālyavān,

Vidyutprabha, Saumanasa), and the twelve Vibhaṃgā rivers.

They named all thirty-two countries of the Videha region: Kacchā, Sukacchā, Mahākacchā,

Kacchakāvatī, Āvartā, Lāṃgalā, Puṣkalā, Puṣkalāvatī, Vatsā, Suvatsa, Mahāvatsa, Vatsakāvatī,

Ramyā, Ramyakā, Ramaṇīyā, Maṃgalāvatī, Padmā, Supadmā, Mahāpadmā, Padmāvatī,

Śaṃkhā, Nālinī, Kumudā, Saritā, Vaprā, Suvaprā, Mahāvaprā, Vaprakāvatī, Gaṃdhā, Sugaṃdhā,

Gaṃdhavatī, and Gaṃdhamālinī. And the thirty-two capital cities: Kṣemā, Kṣemapurī, Ariṣṭā,

Ariṣṭapurī, Khaḍgā, Maṃjūṣā, Auṣadhī, Puṇḍarīkiṇī, Susīmā, Kuṃḍalā, Aparājitā, Prabhankharā,

Aṃkavatī, Padmāvatī, Śubhā, Ratansaṃcayā, Aśvapurī, Siṃhapurī, Mahāpurī, Vijayāpurī, Arajā,

Virajā, Aśokā, Vītaśokā, Vijayā, Vaijayaṃtī, Jayaṃtī, Aparājitā, Cakrapurī, Khaḍgapurī, Ayodhyā,

and Avadhyā.

After seeing all these beauties — including the Mānuṣottara mountain and all the eternal,

uncreated (*akṛtrima*) Jain temples — the prince worshipped all the *cetyas*, praised them

with meaningful hymns, and returned in great festivity to his city. The two *vyantara-deities*

honoured the king with divine ornaments and departed to their own abodes.---

*Thus ends Part IV of the Uttara Purāṇa — the Hindi commentary under the auspices of Ācārya

Śāntisāgara Mahārāja, covering the Sixty-Second Parva (the Śāntinātha Purāṇa's main

narrative): the philosophical discourse at Jvalaṇajaṭī's court; the marriage of Svayaṃprabhā to

Tripuṣṭha; the war with Aśvagrīva; the life of Amitatejas and Śrīvijaya; the abduction of Sutārā;

the philosophical discourse on the causes of saṃsāra; the back-story of Aśanighoṣa; the

prophecy that Amitatejas's ninth-future-birth soul will become Śāntinātha the sixteenth

Tīrthaṃkara; the story of Aparājita and Anantavīrya; the story of Vajrāyudha the Cakravartin;

and the tour of Jambū-dvīpa.*

Gratitude and the Nature of Reciprocal Duty

One who does not cross the ocean of beneficence by repaying benefit with benefit — who does

not return kindness received — is, though living, as good as dead, like a flower devoid of

fragrance. (222)

When even two roosters understood the kindness of the prince in this very manner, how can a

human being waste his body in vain without acknowledging what has been done for him? One

who fails to honour a benefit received must be counted a wicked man. (223)

King Ghanarath's Contemplation

At a certain time, prompted by the ripening of the proper moment (kāla-labdhi), the wise

Mahārāja Ghanarath began to reflect inwardly upon the nature of the body and similar things in

the following manner. (224)

"Shame upon this creature! What a grievous thing — that this being takes up residence in this

body! That body is most disgusting, being nothing but a receptacle of excrement, and yet the

creature is altogether unaware of this fact." (224–225)

"What pleasures are said to bring satisfaction? Where are those pleasures for embodied

beings? Through the power of mohanīya-karma, this creature imagines happiness even in the

midst of the greatest suffering, which is itself the very cause of sin." (226)

"Even if one were certain of surviving from birth to a single antarmuhorta, that might somehow

be considered reasonable. But when not even a single moment of this being's life is assured,

why does this creature do nothing for the welfare of its own ātman?" (227)"These kinsmen are themselves bonds; these prosperities are calamities in disguise. If brothers

were truly not bonds, and prosperity truly not adversity, then why did the noble men of former

ages abandon all these things and retire to the forest?" (228)

Arrival of the Lokāntika Devas

While the king was engaged in this contemplation, the Lokāntika devas arrived. Knowing

through their avadhi-jñāna the desire of his heart, they began to praise him according to his

wish. (229)

They said: "O Lord! Who in this world can instruct you, O God? You yourself know full well what

is to be abandoned and what is to be accepted." In this manner they extolled the Lord, who is

worthy of praise by the virtuous, and worshipped him with their own flowers; having thus

fulfilled their duty, they departed through the sky toward their own abodes. (229–231)

Coronation of Megharatha and Dīkṣā of Ghanarath

Thereupon Ghanarath performed the royal consecration (rājyābhiṣeka) of Megharatha. At that

same moment, the Indras and other devas arrived and performed the dīkṣā-kalyāṇa abhiṣeka

for the Lord Ghanarath. In this manner did the Lord himself receive the Jain monastic initiation

(dīkṣā). (232)

That wise one, conqueror of the senses, purified his mind, speech, and body; and he expelled —

that is, renounced — the poison of the kaṣāyas (passions), which destroy the vital forces and

are of a base nature. (233)

Having ascended the kṣapaka-śreṇī (the ladder of karma-destruction) and having become free

from all sense of possession (nirmama), he destroyed karma and attained states of pure

consciousness. (233–234)

At the moment of attaining kevala-jñāna (omniscience), the thrones of all the devas trembled.

They came in full splendour and worshipped the Lord. (235)

King Megharatha and the Vidyādhara Siṃharatha

Meanwhile, on a certain day, King Megharatha was seated with his queens on a moonstone

slab (candrakāntaśilā) in a forest named Devaramaṇa, where he had gone to take pleasure. At

that very moment a Vidyādhara was passing overhead, but his aerial car (vimāna) was stopped

right there, as though caught on a great rock. (236–237)

That Vidyādhara looked down with his divine sight and saw King Megharatha seated on the

slab. As soon as he saw him, he began trying to lift that very slab. But King Megharatha pressed

down his big toe, and by that action the Vidyādhara became greatly oppressed by the weight of

the slab. (238)When he could no longer bear the burden, he began to weep loudly with a most piteous cry.

Hearing his cry, his Vidyādharī (consort) descended from the aerial car and said: "O Lord! I am

without a protector — please grant me my husband as alms; have mercy and release my

husband." Hearing this, Megharatha too lifted his toe. Seeing all this, Priyamitrā asked her

husband Megharatha: "O Mahārāja, what is this affair?" (239–240)

Megharatha then explained: "This is Siṃharatha, son of Vidyādhar king Vidyutaṣṭra of Alakā-

nagara on the Vijayārdha mountain, and his queen Anilavegā. He was returning from paying

homage to Tīrthaṅkara Asitavāhana. His vimāna was passing over me when it stopped for

some reason. Looking around, he saw me alone, and, stirred by pride, he became angry and set

himself to lift this slab along with us. But I pressed down my big toe, by which he was crushed

and began to weep. Hearing his voice, his queen has come." (241–245)

Priyamitrā then asked again: "Is pride alone the cause of his anger, or is there something more?

Is this enmity from the present life or from a former one?" Megharatha replied: "There is no

other cause for his enmity," and then he began to relate the previous births of the Vidyādhara as

follows. (241–245)

Previous Births of Siṃharatha — The Story of King Rājagupta

In the Airāvata region of the second Dhātakī-dvīpa, in the city of Śaṅkhapura, a king named

Rājagupta reigned. His queen was named Śaṃkhikā. On a certain day both the king and queen

went together to the Muniraj Sarvagupta, who was seated in radiant presence on a mountain

called Śaṃkha-śaila, and both of them together accepted the vow of observing the

Jinagunakhyāti fast. (246–247)

On another day, a Muniraj named Dhṛtiṣeṇa came for alms. The king welcomed him and gave

him food, whereupon the five auspicious portents (pañcāścarya) — including a shower of gems

— occurred in his house. (248)

Finally, that king went to the Muniraj Sarvagupta and received monastic initiation; observing

the death-meditation (sannyāsa), he was reborn as an Indra in the Brahma heaven. Having

enjoyed the supreme pleasures of that heaven, this Siṃharatha was born there. (249)

Śaṃkhikā too, wandering through the world and performing austerities, went to heaven, and

from there descended to be born as Madanavegā, daughter of King Indraketu and Queen

Suprabhā of the city of Vasvālaya on the southern range of the Vijayārdha mountain. (250)

On hearing all this, King Siṃharatha became very satisfied. He approached and worshipped

King Megharatha with due respect; then, entrusting the kingdom to his son Suvarṇatilaka, he —

along with many others — went to the Lord Ghanarath-Tīrthaṅkara and received the Jain

monastic initiation. (250–253)And the wise Madanavegā also, approaching the Gaṇinī Priyamitrā (who was a treasury of

virtues), received dīkṣā and began to perform severe austerities. This is entirely appropriate, for

anger (krodha) too is sometimes counted as that which removes the stain of anger and sin.

(254)

Reign and Character of King Megharatha

Thereafter King Megharatha continued to rule. Through the rise of his meritorious karma, he

attained great royal splendour, and through it all his desires up to the very end of the three

puruṣārthas — dharma, artha, and kāma — were fulfilled. He possessed pure right-belief

(śuddha samyag-darśana); he was adorned with the qualities of right conduct (vrata) and

morality (śīla); he was modest, versed in the śāstras, bold, truthful; he was the sun among the

bhavya souls, attaining the seven supreme states (saptaparama-sthāna); he was served by his

wives, sons, and others. (255–257)

The Pigeon and the Vulture — A Test of Virtue

On a certain day, having worshipped at the Nandīśvara festival — the Aṣṭāhnikā festival — with

the teaching of the Jain dharma, and having observed a fast, that king was seated meditatively.

Just at that moment, a trembling pigeon flew up to him. (258)

Right behind it came a vulture, flying with great speed. It stood before the king and said: "O

Lord! I am tormented by the agony of great hunger. You are a great giver of gifts — so give me

this pigeon that has sought your shelter and that is fit for me to eat. If you do not give it to me,

then count me as dead, for I shall certainly die of hunger." (259–260)

Hearing the vulture speak in this way, the younger brother Dṛḍharatha asked: "O venerable one,

pray tell — how is this vulture able to speak thus? Hearing it speak, I am filled with wonder."

(261)

Megharatha Explains the Previous Births of the Pigeon and Vulture

Answering his younger brother's question, King Megharatha said: "In the city of Padminīkheṭa

in the Airāvata region on the north side of the Meru mountain of this Jambūdvīpa, there lived a

merchant named Sāgarasena. His wife was named Amitamatī, and their two youngest sons

were named Dhanamitra and Nandiṣeṇa. Desiring wealth, these two brothers quarrelled with

each other and each killed the other; thus they have become this pigeon and this vulture. (262–

264)

"Now, as to the deva who sits on this vulture: if you wish to know about him too, I will tell you.

When the battle between us and Damitāri was fought, Hemnaratha was killed by your hand.

That being wandered through the world, and near a river called Parṇakāśa on the slopes of

Mount Kailāsa, he became a wise ascetic named Candra, son of the ascetic Soma and his wifeŚrīdattā; that ascetic knew many false scriptures. Through the pañcāgni-tapas (five-fire

austerity) he was born as a Jyotiṣī (stellar) deva. (266–267)

"At a certain time he went to the assembly of the Īśāna Indra in heaven. The assembly

members there praised me somewhat, saying: 'On this earth there is no giver like Megharatha.'

Hearing that, a slight envy arose in him, and now he has come here to test me." Having said this

to his younger brother Dṛḍharatha, the king Megharatha then addressed that deva and said: "O

brother! Listen with attention — I shall tell you the true nature of dāna (charity) and the rest."

(268–269)

The Teaching on Dāna (Charity)

Whatever of one's wealth or any other object is given with the intention of showing grace, that

is called dāna by those who know what dāna truly is. The word "anugraha" (grace) signifies

conferring benefit upon oneself and upon others. (270)

One who is endowed with the qualities of ability (śakti), knowledge (vijñāna), faith (śraddhā),

and the like is called a dātā (giver). The object given must be one that causes no harm and that

increases the good qualities of both giver and receiver. Such an object alone is worthy of being

given. (271)

The omniscient Lord has described four types of dāna: food (āhāra), medicine (auṣadha),

scripture (śruta), and the practice of pure compassion toward all living beings (sarvaprāṇidayā).

All four of these, in order, are counted as means of attaining mokṣa. (272)

A soul that stands on the path of liberation and saves both itself and other beings from

wandering in saṃsāra — that is, one who is the redeemer of all — is the proper recipient (pātra)

of charity. The omniscient Arhat (who is kṛtakṛtya, the fulfiller, and nirañjana, the stainless one)

himself designates such a one as a worthy recipient. (273)

Or again, one who, having become an Arhat, speaks blameless words to the bhavya souls

(those capable of liberation) in order to deliver them from the saṃsāra of birth and death — he

too is a dātā (giver). The truly proper recipient and the truly proper gift are as described above.

Blameworthy things such as meat are not fit to be given; one who desires to receive such

things is never fit to be a recipient; and one who gives such things is never truly a dātā — both

such givers and receivers are deemed lords of hell. (274–275)

Therefore this vulture is not a proper recipient (pātra), and this pigeon is not a proper gift (deya).

Hearing these words of Megharatha, the stellar deva praised King Megharatha, saying: "Truly,

you are one who knows the distinctions of dāna, and you are a hero of charity." Having thus

praised him, that deva revealed his own true form, worshipped the king, and departed to his

own abode. (276–277)Liberation of the Pigeon and the Vulture

Those two birds — the pigeon and the vulture — also understood all the words that

Megharatha had spoken, and casting off their bodies, they were both reborn as Vyantara devas

named Surūpa and Atirūpa in the forest called Devaramaṇa. (278)

Coming forth at the very moment of their new birth, they approached King Megharatha and

said: "O King! It is through your grace alone that we have emerged from our wretched births."

Having spoken thus, they worshipped that venerable king and then departed to their own

abodes. (279)

Megharatha's Gifts and Spiritual Merit

On a certain day that wise King Megharatha gave alms to the Muniraj Daśavara, who was

endowed with the Cāraṇa-ṛddhi (supernatural power of flight), and as a result the five

auspicious portents (pañcāścarya) rained down upon his house. (280)

On another day, King Megharatha had performed the great worship of the Nandīśvara festival,

had observed a fast, and in the night was seated motionless in the pratimaā-yoga, meditating

like Mount Sumeru. At that moment, in the assembly of the devas, the Indra of the Īśāna

heaven — knowing all this about Megharatha — said with great joy: "How wonderful! Today in

this world you alone are possessed of pure right-belief (śuddha samyag-dṛṣṭi), and you alone

are truly steadfast and brave!" (281–284)

When the devas in the assembly heard this self-praise, they asked: "Whose praise has our lord

made?" The Indra replied: "The foremost among kings, the king named Megharatha, is

exceedingly steadfast and brave, and is possessed of pure right-belief. Today he is seated in the

pratimā-yoga — it is out of devotion for him that I have offered this praise." (281–284)

Hearing this from the Īśāna Indra, two devis named Atirūpā and Surūpā — who were

exceedingly skilled in testing such things — came to King Megharatha. Through coquettish

gestures, wiles, looks, conversation, song, and other means of inflaming Kāmadeva, they tried

to unsettle his mind. But just as a lightning-vine cannot shake Mount Meru, so those two devis

were unable to disturb his mind. They then accepted as true what the Īśāna Indra had said, and

having praised Megharatha, they returned to their own abode. (285–287)

On another day, in the assembly of the devas in the Īśāna heaven, the Indra praised the beauty

of Megharatha's queen Priyamitrā, as he pleased. Hearing that praise, two devis named

Ratiṣeṇā and Rati came to see her form. When those devis arrived, Priyamitrā was in the act of

bathing, having anointed her body with fragrant oils. Seeing her, the devis confirmed the truth

of what the Indra had said, and desiring to converse with her, they assumed the forms of young

maidens and sent word through a companion that two girls had come to see her. (288–290)On hearing this through her companion, Priyamitrā was pleased and sent back the reply: "Very

well — stay there until I return from bathing." Then, having bathed and dressed and put on her

ornaments, Priyamitrā met those two devis. At that time the devis said: "The radiance you had

before is not the same as now." Hearing these words, Priyamitrā looked at the face of King

Megharatha. Seeing her looking at him, Megharatha said: "O beloved, it is indeed as they say —

there has certainly been some diminution of beauty." (291–293)

After this the devis revealed their true forms, disclosed the whole reason for their coming, and

said within their own minds: "Shame upon this fleeting beauty that changes so strangely!

Nothing whatsoever in this world is permanent." With this thought arising from within

themselves, and having become dispassionate, and having worshipped Priyamitrā, those two

devis departed for their heaven, their own radiance filling the quarters of the sky. (294–295)

At this, the devi Priyamitrā became somewhat distressed. But King Megharatha comforted her

and said: "This whole world is at once permanent and impermanent (nityānityātmaka) —

therefore you should not grieve in your heart over anything whatsoever." (296)

The Meeting with Tīrthaṅkara Ghanarath

In this manner the king was passing his time, greatly enjoying pleasures with his wives and the

splendours of his kingdom. On another day, the Tīrthaṅkara Ghanarath (his father) was seated

in a samavasaraṇa in a garden called Manohara, surrounded by devas, Vyantaras, and all others

in their proper places. King Megharatha too went there with all his retinue to do reverence;

giving three pradakṣiṇās and paying three prostrations to the Lord (who works the good of all

bhavya souls), he took his seat and began to ask about the duties of a śrāvaka (lay devotee).

(297–298)

Making his request with deference, he said: "The activities of the noble ones are generally like a

wish-fulfilling tree (kalpavṛkṣa), existing for the benefit of others alone. O Lord, therefore please

teach me the seventh Upāsakādhyayana — that chapter which describes the activities of

śrāvakas who desire their own welfare, and which sets forth the eleven stages and their

respective practices, as you had first established eleven divisions and eleven stages for those

śrāvakas." (298–302)

The Tīrthaṅkara's Teaching on the Three Classes of Activity

The Lord Tīrthaṅkara then began to speak, fulfilling his request, saying: "The activities of a

śrāvaka are of three kinds: garbhānvaya (related to birth), dīkṣānvaya (related to initiation), and

kṛtyānvaya (related to one's duties)." (302)The first type — the garbhānvaya activities that purify right-belief — number fifty-three,

beginning with the garbhādhāna (conception) ceremony and ending with the nirvaāṇa

(liberation). (303)

From the birth-descent (avatāra) to the attainment of liberation (nivṛtti) or mokṣa, there are

forty-eight dīkṣānvaya activities that are the means of attaining mokṣa. (304)

From the attainment of right-belief (sadgṛhitva) to the attainment of siddhahood, there are

seven kṛtyānvaya activities. For all these activities separately, there is a definition, a prescribed

method, and a particular fruit." (305)

Having heard the śrāvaka-dharma expounded thus by Ghanarath, King Megharatha paid deep

reverence, and his inner disposition became inclined toward going to mokṣa. (306)

Megharatha's Renunciation

Meditating again and again on the wretched state of the body, pleasures, and saṃsāra, he

made ready to receive the samyama (right conduct), and gave orders to his younger brother

Dṛḍharatha to ascend the throne. But Dṛḍharatha replied: "The flaws in this kingship that are

visible to you are visible to me too. If the kingdom must be abandoned even after accepting it,

then it is best not to accept it at all." He went on: "It is better not to step into the mud than to

step in and then wash one's foot." (307–308)

When Dṛḍharatha thus turned away from accepting the kingdom, Megharatha formally

installed his son Meghasena on the throne according to due rite, and then — together with his

younger brother and seven thousand kings — received dīkṣā. He then mastered the eleven

aṅgas in succession and contemplated the sixteen-cause contemplations (ṣoḍaśakāraṇa-

bhāvanās) that are the cause of binding tīrthaṅkara-nāma-karma, as described below. (309–

311)

The Sixteen Causes — Ṣoḍaśakāraṇa Bhāvanās

(1) Darśana-viśuddhi: That faith, trust, or conviction (śraddhā) in the path of liberation taught by

the Lord Arhat — accompanied by the eight aṅgas beginning with niḥśaṅkita — is the first

Darśana-viśuddhi (purity of right-belief) contemplation. (313)

(2) Niḥśaṅkita: That which has been taught in this path of mokṣa or in the doctrine of the Lord

Arhat — whatever truths are there, or whatever their nature — not raising any doubt as to

whether it is correct or not: this is the first aṅga, niḥśaṅkita. (314)

(3) Niḥkāṃkṣita: The abandonment of the desire — arising from false-belief — for pleasures in

both this world and the next: the scriptural scholars have declared this to be the second aṅga,

niḥkāṃkṣita, which also purifies right-belief. (315)(4) Nirviicikitsā: Knowing this body and other things to be utterly impure, and yet abandoning

the resolve that "these are pure" — this third aṅga is called nirviicikitsā. Alternatively, in the

teaching of the Arhat, abandoning insistence that "it would be better if this were otherwise"

with regard to any matter — this too is called nirviicikitsā. (315–316)

(5) Amūḍha-dṛṣṭi: Not being deluded by doctrines whose tenets appear truth-like but are not

truths, and that are full of many moral faults — even when they seem logically compelling —

this is called the amūḍha-dṛṣṭi aṅga. (317)

(6) Upaṃṛhaṇa: Increasing the dharma that consists in conduct (kriyā), through the means of

conduct — this is the upaṃṛhaṇa aṅga of right-belief, as declared by right-believers. (318)

(7) Sthiti-karaṇa: Protecting the growth of dharma — meaning neither oneself becoming

shaken from dharma, nor allowing another to be shaken — is called sthiti-karaṇa. (319)

(8) Vātsalya: Maintaining perpetual affection for the nectar of right-dharma as spoken by the

Lord Arhat is called vātsalya; and the contemplation of keeping the glories of the path of mokṣa

or the Jina-mārga perpetually manifest is called prabhāvanā. (320)

(9) Vinaya-saṃpannatā: Honouring — that is, carefully practising — right-belief, right-

knowledge, and right-conduct, as well as honouring those who practise them, and maintaining

dispositions free from the kaṣāyas: both of these together are called vinaya-saṃpannatā by the

noble ones. (321)

(10) Śīlavratānatīcāra: Not incurring any transgression (atīcāra) in all the divisions of vows and

morality — that is, in the five vows and the seven aspects of śīla — this is called

śīlavratānatīcāra by those truly learned in the śāstras. (323)

(11) Abhīkṣṇa-jñānopayoga: Maintaining a constant disposition of engagement with the śāstras

(scriptural study) is called abhīkṣṇa-jñānopayoga; and always remaining fearful of the

unbearable suffering of saṃsāra is called saṃvega. (323)

(12) Tyāga: Giving food, fearlessness, and scripture or knowledge to the worthy recipients is

called tyāga; and performing bodily austerity (kāya-kleśa) in accordance with scripture and

one's own capacity is called tapa. (324)

(13) Sādhu-samādhi: When, at some time, due to internal or external causes, an obstacle arises

in the austerity of a community of munis (saints), yatis, ṛṣis, and tapasvīs — removing that

obstacle is called sādhu-samādhi. (325)

(14) Vaiyāvṛtya: Removing the suffering of virtuous persons through a faultless method —

which is the supreme means of austerity — is called vaiyāvṛtya. (326)(15) Arhat-bhakti: Maintaining pure-hearted affection with purity of mind, speech, and body

toward the Lord Arhat, the Ācārya, the Upādhyāya, and the Śāstras is called arhat-bhakti. (327)

(16) Āvaśyaka-parihāṇi: Performing the six āvaśyakas (obligatory duties) of munis — sāmāyika

and the rest — duly according to the śāstras at the proper time is called āvaśyaka-parihāṇi.

(329)

Proclaiming the glory of dharma through knowledge, austerity, Jina-worship, or any other

means — the learned call this mārga-prabhāvanā. (329)

The natural, unaffected love for fellow practitioners of dharma — like the love of a calf for its

cow — is called vātsalya by those who have mastered all forms of praise. (330)

The Lord Jinendra declares these sixteen contemplations to be, whether taken all together or

individually, the causes for binding tīrthaṅkara-nāma-karma. (331)

The Muniraj Megharatha bound that pure tīrthaṅkara-nāma-karma — which causes a tremor in

all three worlds — through the contemplations described above. (332)

Wandering through all regions in succession, they came to the city of Śrīpura, where the king

Śrīṣeṇa gave them alms with due ceremony. (333)

Thereafter, in the city of Dattapura, the devout King Nanda gave alms, and in the city of

Puṃḍarīkiṇī, the right-believing King Siṃhasena gave alms — as a result of which the five

auspicious portents rained down at the homes of those generous kings, and those munis went

on advancing many stages in knowledge, insight, conduct, and austerity. (334–335)

Both Muniraj Megharatha and the Dṛḍharatha of firm vows — those two — having faithfully

maintained their superior samyama (right conduct), observed the prāyopagamana-sannyāsa

(death-meditation by fasting) with undisturbed tranquillity for one month at Mount Nabha-

stampa, and at the end of their lives, casting off their bodies, both became Ahamindras (rulers

in the Anuttara heavens). (336–337)

There they had a lifespan of thirty-three sāgaras, a body of one cubit shining with moonlike

purity, a complexion of śuddha-leśyā (pure aura), and they breathed only once in sixteen and a

half months; after thirty-three thousand years they partook of the mental ambrosia-food

(mānasika āhāra). Their bliss was free from all disturbance (prāvīcāra-rahita). With the eye of

avadhi-jñāna, they could see all objects in the world up to the end of the loka-nāḍī; within that

same extent was their power, radiance, and vikṛiyā-ṛddhi (power of transformation). In their very

next birth they were destined to attain the wealth of mokṣa. In this manner they abode there

for a very long time. (338–341)Parva 16 — The Story of Lord Śāntinātha, Sixteenth Tīrthaṅkara

Sixteenth Adhikāra

Introduction

May the Lord Śāntinātha — who vanquished Moha (delusion), that formidable wrestler, just as a

lion vanquishes an elephant; who conquered the darkness of speech, mind, and the spirit world

with the brilliant light of a field of blue lotuses; who, as a single unique form, proclaimed both

difference and identity, cause and effect, quality and the qualified, distinction and universality

— may that Lord who, through the conjunction of right reasoning, became an Āpta (reliable

authority), be saluted by us. And may that Lord Munisuvrata (mentioned in the verses) — who,

departing from this world, crossed the fifth ocean — grant us eternal welfare. (59)

Description of Kurujāṅgala Region and Hastināpura

In this same Jambūdvīpa, in the region of Bhārata, there is a country called Kurujāṅgala,

situated at the centre of the Āryakṣetra — the largest of regions, in which all kinds of grain grow

in abundance. (342–343)

The betel-vines that grow there, and the areca-nut trees laden with fruit, seem to proclaim the

joy of embrace between man and woman. (343)

The trees of the coca (Careya) variety found there are as magnificent as a noble king, for just as

a good king is fruitful in many ways, tall, and charming, so too are those trees — bearing many

fruits, tall, and beautiful; just as a good king has excellent vehicles (sapatra) and is firmly rooted

in his kingdom (baddhamūla), so are those trees possessed of excellent leaves (sapatra) and

firmly rooted (baddhamūla). (344)

The banana trees of that region inspire love, even as women do — for as women appear

beautiful in all ways through their charming glances, delicacy, shade of countenance (kānti),

and juiciness, so too are those trees attractive in all ways — charming to behold, tender, shady,

and full of nectar. (345)

The mango trees of that region were full of charm, laden with fruit, radiant with blossoms and

leaves, made talkative by the cooing of cuckoos, and overflowing with masses of eager bees.

(346)

Similarly, many jackfruit trees (panasa) were there in glory — bearing great ripe fruits, having

intoxicated even the bees with their flying fragrance, and giving fruits from the very root itself.

(347)Plants and creepers covered with clusters of flowers appeared so fair that they seemed to be

the very playground of the king of Kāmadeva. (348)

The earth had no pits, no stones, no uneven ground, none of the eight fears, and no hollows

even underground. That great expanse of earth was ever fruitful. (349)

The brāhmaṇas of that region, who practised great disciplines without sloth, never had to

undergo prāyaścitta (penance), and the people, following their own proper conduct, never had

reason to fear any punishment. (350)

The great reservoirs (lakes) there — ever filled with clear, crocodile-frequented water and

covered with all kinds of flowers — surpassed even the radiance of the Jyotir-loka. (351)

The trees there seemed to resemble kings: their flowers were their eyes, they stood tall, their

great branches were their long arms, and they bore ever-good fruit (sadācāra-phala). (352)

New leaves served as their lips, flowers adorned them, their trunks were slender, clusters of

mangoes were their hair, and lovely leaves were their leafy ornaments — the various creepers

of that region thus stood forth graceful as women. (353)

The sugarcane of that region — juicy from base to middle, but tasteless at its end — yet

vanquished even the wicked, as it was pressed by machines of its own accord. (354)

In that region, elision (lopa) was only applied in grammar; destruction (nāśa) was only that of

sinful conduct; burning (dāha) was only that of fire; and piercing (vedha) was only in both ears,

nowhere else. (355)

Punishment (daṃḍa) was only for wooden objects; sharpness (tejī) was only in tapasvīs; and

charitylessness (dānarahitatā) was only in the removal of intoxication in elephants, never in the

people. (356)

Shamelessness existed only in the play of water; requests were made only for beautiful

maidens; distress (saṃtāpa) existed only in fire; and flowing (sāraṇa) was only in juices —

nowhere else. (357)

No one died untimely there, and no one travelled along the wrong path. Without the

saraṇāntika-samudghāta, all beings moved in a straight course — no one was of crooked

movement. (358)

All four varṇas (social classes) — who regarded sinful matters with aversion — had no

perversity whatsoever in the six duties beginning with deva-pūjā. If any perversity there was, it

was only this: that they gave up the householder's life and adopted the samyama (right

conduct) of a monk. (359)The śāli rice growing there effortlessly and abundantly, satisfying all, bent under the weight of

its grain, and stood magnificent like a noble king. (360)

In that region, clouds always rained in season; cows ever gave milk; trees bore fruit; and

creepers all blossomed. (361)

The people there ever celebrated festivals; the wealthy were pure, healthy, and free from

bondage; they were always engaged in their work and occupied in their own livelihoods. (362)

Just as the navel adorns the middle of the body, so a great and auspicious city named

Hastināpura graced the centre of that region. (363)

The city was surrounded by three moats, filled with deep water, made splendid by many noble

lineages. (364)

With outer and inner great gates, rows of balconies, and bastions with monkey-face carvings —

all this made the city's walls and ramparts impassable and most magnificent. (365)

In the main thoroughfares there were painted figures of elephants, horses, and other creatures

— made to inspire awe in enemies — and many lanes with small gateways. (366)

The thoroughfares, adorned with substances of the finest quality, seemed like the path to

mokṣa; and upon them moved persons of virtuous conduct back and forth. (367)

There was no difference among the people in their clothes and ornaments, which were made of

fine materials; but they differed in lineage, caste, age, complexion, speech, and knowledge.

(368)

On the pinnacles of the great palaces of that city, banners flew that blocked even the sunlight

— so that even on days when the sun was not covered by clouds, its rays could not penetrate.

(369)

Gandharva devas that roamed everywhere, blinded by the fragrance of flowers, cosmetics, and

incense — their presence made the peacocks on the rooftops fear that the rainy season had

arrived. (370)

Young men and young women, adorned with beauty, charm, and radiance, moved about,

bringing joy to one another. (371)

Through objects that kindle Kāmadeva, natural love, radiance, and other qualities, love between

men and women always endured. (372)

There dharma was considered to be non-violence (ahiṃsā); the yatis (monks) were free from all

desire; the Lord Arhat alone was worshipped as God; and all the people were followers of

dharma. (373)Those śrāvakas who accumulated sin through the five household activities — mill, mortar,

broom, water, and fire — destroyed that sin at the very same moment by giving gifts to the

worthy. (374)

The king was just; the people were righteous; the cultivated land was prāsuka (free from living

beings); and there was ever the sound of scriptural study — therefore the munis never left that

city. (375)

Near that city there was a forest of nandana (pleasure grove) style, filled with trees bent under

all kinds of ripe fruit — which surpassed even the nandana garden of Indra's heaven. (376)

According to the maxim that it is improper to use something right where it is produced,

whatever fine commodities were produced here and there in the world came to that very city,

and the people there enjoyed them; if any such thing appeared outside, one was to understand

it had been given away in charity — thus the goods accumulated by the generous and the

pleasure-seeking were spread in all directions. (377–378)

All the people there were tādātvik — spending all their wealth in enjoyment — and yet they

were not at fault, for through the rise of their meritorious karma, all things increased for them

day by day. (379)

To the north of the Brahma-sthāna (sacred centre) of that city's earth was a royal palace that

resembled the great Meru mountain adorned with the Bhadraśāla and other forests. (380)

The fine and brilliantly radiant palaces that stood at proper positions around that royal

mansion seemed like the host of stars arranged around Meru. (381)

Birth of Śāntinātha — The Family of Viśvasena

In that royal capital of Hastināpura, the resplendent King Ajitasena of the Kāśyapa lineage

reigned, and his queen Priyadarśanā was one who delighted both heart and eye. She had once

seen auspicious dreams including the candra (moon), and gave birth to the son Viśvasena who

had descended from the Brahma heaven. (382–383)

From the Gandharva region and the city of Gandhāra, the daughter of King Ajitajaya and his

queen Ajitā — who had descended from the Sanatkumāra heaven — was born as Erā; she

became the beloved queen of King Viśvasena. The devis Śrī, Hrī, and Dhṛti attended upon her.

On the seventh day of the dark fortnight of Bhādrapada, in the Bharaṇī constellation, in the

fourth watch of the night, she saw sixteen dreams whose fruits were truly real and direct

(sākṣāt satya-phala-prada). (384–386)

As one in whom some knowledge was dawning even from her partial awakening from sleep,

and from whose mouth issued a pure fragrance, she saw — right after dreaming — an elephant

entering her mouth. (387)At that very same moment, the being of the Ahamindra Megharatha (who had been an

Ahamindra), descending from that station, entered the womb of that Erā in the Svāti

constellation, like a pearl in an oyster. (388)

At that very same moment, as if to awaken the sleeping beauty with joyful tidings of the

auspicious dreams, the auspicious drum of the night (yāma-bherī) reverberated sweetly. (389)

Like a lotus pond, she awakened with her lotus-face blooming, rose from the bridal chamber,

performed an auspicious ablution, and adorned herself suitably for the occasion. Like a walking

wish-fulfilling creeper (kalpavallī), she went to the presence of her husband. (390)

At that very time the great Indrāṇī (queen of the Indras) arrived, having been made aware by

the trembling of her throne. She entered the room of the womb, placing the Lord in a divine,

illusion-made sleep, gave three pradakṣiṇās to the mother, paid three reverences, set down an

illusion-made child beside her — the kind to whom all devas come to pay homage — and then

took into her arms that supreme Lord, the beautiful Prince. (399–402)

Lifting him gently in her soft arms, the Indrāṇī placed him in the hands of her husband the

Indra. The Indra then installed that child — the Supreme Lord — on the head of the elephant

Airāvata. (403)

As in former times, having conveyed that Lord to the summit of Mount Meru, the Indra

performed the abhiṣeka with the waters of the Kṣīramahāsāgara (the great ocean of milk), and

adorned him with fine garments and ornaments; although the Lord was himself the supreme

ornament of all ornaments, these were put on him merely as a matter of convention. (404–405)

"Since this Lord brings śānti (peace), his name too should be Śānti." With this understanding,

the Indra and other devas, at the conclusion of the abhiṣeka, gave him the name Śānti or

Śāntinātha. (406)

Thereafter the Saudharmā Indra, together with all the devas, brought him with great affection

from Meru to his royal palace, told the mother everything, and delivered that Lord to her. (407)

That Indra then danced with overflowing joy, filled with many expressions and sentiments —

and rightly so, for what being attached to desire does not dance when seized by boundless

bliss? (408)

Thereafter the Indra appointed the Lokapālas as guardians of that great-souled child — the

child who was himself the guardian of all three worlds. (409)

Thus, upon the completion of the second birth-kalyāṇa (janma-kalyāṇa), all the Indras and all

the devas each departed to their own abode. (410)

Lifespan and Lineage of ŚāntināthaŚāntinātha was born at a time when three sāgaras and three-quarters of a palya had elapsed

since the Dharmanātha era — with one quarter of a palya remaining in the continuation of the

Dharma-tīrtha — and when the path to liberation had been interrupted. He was reverenced by

both humans and Indras. His lifespan is included within this same period. (411–412)

His lifespan was one lakh years; his body stood forty bows (dhanus) in height; his bodily

radiance was gold-like; and he bore all the auspicious marks — the flag, the toraṇa, the moon,

the conch, the cakra, and others. (413)

By the rise of meritorious karma, Dṛḍharatha too, after enjoying for many days the bliss of being

an Ahamindra, was born as Cakrāyudha, a distinguished son of this same King Viśvasena by his

queen Yaśasvatī. (414)

Just as a great jewel in the ocean, or just as the gaṇadharas — who are treasure-houses of

virtues — among munis, so too with the rise of meritorious karma did Lord Śāntinātha grow

with joy. (415)

In him, it was as if the virtues were competing with each limb by limb as they grew; fame,

prosperity (Lakṣmī), and learning (Sarasvatī) resided with him like beloved sisters. (416)

Just as the full moon shines brilliantly when Rāhu has withdrawn from it, so did his beautiful

form shine when he reached the fullness of youth. (417)

On his head, his hair — soft, slender, gleaming, black, and curly — shone brightly like a swarm of

gathered bees. (418)

His head, like the peak of Mount Meru, seemed to proclaim: "It is from this forehead-slab that I

alone am the highest." (419)

It was as if the Creator had made his forehead broad and lofty so that Lakṣmī — worshipped at

both the Dharma-cakra and the Rāja-cakra — might reside gracefully upon it. (420)

His beautiful curved eyebrows shone like a courtesan — or, another way of putting it: it was not

a curved line of the moon that shone there; what shone was the full moon. (421)

Those who contemplate auspicious limbs, on seeing his eyes, said outright by way of praise:

"These eyes surpass all others." (422)

His ears need not be described at all, for they were the recipients of all śruta-jñāna (scriptural

knowledge) — and that is the rarest thing in the world. Beauty can exist elsewhere too. (423)

It was as though his nose was made the highest of all, so that it could proclaim that these (the

Lord) would conquer even Moha-malla (the wrestler of delusion). (424)As if Sarasvatī (the goddess of speech) born from his mouth would playfully write something,

the Creator had made his cheek-tablets smooth and broad. (425)

His teeth — white, gleaming, and dense — gave rise to the doubt: is this the gentle smile of

Sarasvatī, or are these rows of pure aksharas (syllables)? (426)

The lip of a young banyan leaf, a bimba-fruit, or coral — or the lips of others — could not be

compared to the lips of Śāntinātha. Therefore his lower lip (adhara) was not inferior (adhara =

low), since it was the most superior of all lips. (427)

Another person's chin would in time be covered by a beard, but the chin of that Lord was by

nature always visible — from which it is evident it existed purely for the sake of beauty. (428)

The moon is subject to waning and is marked by the shadow of the hare; the lotus grows in

mud and is soiled by dust. For these reasons neither can compare to his face. (429)

When the divine voice (divya-dhvani) — which illuminates all things like a mirror — would

emerge from his throat, what need is there to separately extol the melodiousness of that

throat? (430)

Those shoulders of that Lord of the three worlds — competing in height with his very head —

seemed like a golden Trikūṭa mountain. (431)

His arms — long to the knees and adorned with the keyūra and other ornaments, most

beautiful — seemed as if they wished to lift up the very earth. (432)

As if so that many forms of Lakṣmī could come and dwell therein without jostling one another,

the Creator had made his chest-region exceedingly broad. (433)

His chest adorned with a necklace reflecting the glow of gems shone like the Himālayan slope

with the evening clouds illuminating the sun in its centre. (434)

His mid-section — graspable within a fist, and bearing the upper weight of his body without

disturbance — was exceedingly fine, and by it they appeared most elegant. (435)

That deep, rightward-whorled (dakṣiṇāvarta), lotus-adorned navel, seated in the centre and

signifying his rise to glory — was it not worthy of praise? It was most praiseworthy. (436)

His waist, bearing the thread of a girdle and most captivating, shone like the vedī (altar

platform) of Jambūdvīpa. (437)

His thighs were round, smooth, resembling the trunk of a plantain, and pleasant to the touch —

but with one difference: plantains bear fruit only once, while his were ever-fruitful; and

plantains cannot bear great weight, while his bore immense burdens. (438)His two knees had fixed the limits between his thighs and calves — and therefore were

praiseworthy. And rightly so, for the praise of those who perform good deeds is only proper.

(439)

His lotus-feet made all the devas and Indras bow their heads in reverence, and Lakṣmī too

came and served them; what further description is needed of the calves above those feet?

(440)

His ankles were like the depth of a mantra — hidden, yet fruitful; therefore whatever is fruitful

through its quality is counted as virtuous. (441)

His feet were like the backs of turtles; and the earth, taking their support, stood stable. (This

has been adapted from the verse description.) (442)

The radiance of his body could not be compared to the moon, for the moon is cold; nor to the

sun, for the sun is exceedingly hot — therefore his radiance could only be compared to

something in the category of ornaments. (447)

His bodily radiance — its description ought not be undertaken at all, for even a thousand Indras,

leaving aside the lotus of Indrāṇī, would turn to look at him. (448)

Just as pure and excellent gold shines together with jewels, so the cluster of ornaments shone

together with his body. (449)

Just as a lion's roar alone causes a herd of elephants to vanish, so the mere hearing of his name

caused the herd of enemy-elephants maddened with the intoxication of pride to vanish. In this

way, the voice of that Lord — who was the sovereign of many kings — shone magnificently,

truly like that of a lion. (450)

The creeper of his fame had already extended to the ends of the world even before his birth,

but finding no further support beyond that, it rested there and spread no further. (451)

His father had performed the marriage ceremony with many maidens — noble in lineage,

appearance, age, character, arts, and beauty, and bringing joy to all. (452)

Through the pure blue-lotus-petal eyes of those women, moistened with the water of the

nectar of love, he again and again gladdened his own heart. (453)

Through the sidelong, restless, playful, and languorous glances of women — robbers of his

wealth of contentment — he attained complete happiness. (454)

Kingship and Renunciation

Enjoying thus the pleasures shared by devas and humans, when the twenty-five thousand

years of his prince-period (kumāra-kāla) had passed, Mahārāja Viśvasena transferred his entire

kingdom to him. Enjoying pleasures without interruption, this period too of his life passed by.

(455–456)Of the fourteen jewels and nine treasures that mark the sovereignty of a cakravartī, the

fourteen jewels appeared for that mighty Lord — the cakra, the canopy (chatra), the sword

(khaḍga), the staff (daṇḍa), these in the armoury (āyudhśālā); the kākaṇī, the shield (carma), and

the crest-gem (cūḍāmaṇi) in the Śrī-gṛha (treasury); the purohita, the sthapati, the senāpati,

and the gṛhapati (four human jewels) were found in Hastināpura itself; while the kanyā,

elephant, and horse came from the Vijayārdha mountain. (458–459)

Similarly, the venerable nine treasures were also brought by the Indra — moved by the force of

his merit — and placed at the mouth of the river where it meets the ocean. (460)

Thus, as lord of all, enjoying the ten kinds of pleasures, his reign of twenty-five thousand years

passed entirely within his palace of ornaments. (461)

On a certain day, while those auspicious ones were adorning themselves and looking at their

reflection in a mirror, at one moment two reflections appeared simultaneously. Seeing them,

those noble ones were astonished in mind and began to wonder: "What is this?" (462)

At that very moment, ātma-jñāna (self-knowledge) arose in them. Through the wealth of the

kṣayopaśama (partial removal) of the jñānāvaraṇa-karma, all the memories of former births

came back, and from that arose dispassion (vairāgya) in them. (463)

They began to reflect: "All these prosperities are like the shadow of a cloud; Lakṣmī is like the

flash of lightning; and the body is as if made of illusion. (464)

"This lifespan is like the shadow of a morning; the relatives are all other — all strangers; union

goes with separation; growth goes with decay; and this birth is like all former births." (465)

The Lord Śāntinātha, having flung away all evil intentions, was contemplating all this in his

heart and was preparing to go forth from the house. (466)

At that very moment the Lokāntika devas arrived and said: "O Lord! This is the time for you to

give growth to the Dharma-tīrtha that has been long interrupted." (467)

The noble-minded Lord assented to their words with delight, and most joyfully transferred the

kingdom to his son Nārāyaṇa. (468)

Thereupon the Indra and other devas arrived, performed the abhiṣeka of the dīkṣā-kalyāṇa

with festivities, and the Lord — the foremost among the virtuous — having counselled and

taken leave of his kinsmen with great wisdom, mounted the palanquin named Sarvārthasiddhi

that was being carried by the devas, and arrived at the Sahasrāmra forest. Sitting in the

paryaṅkāsana on a beautiful rock, facing north, on the fourth day of the dark fortnight of

Jyeṣṭha, in the evening, in the Bharaṇī constellation — having undertaken the tela vow (two-

and-a-half day fast), seated like meditation itself — he paid homage to the Siddhas, renouncedgarments and all possessions, plucked out his hair in five fistfuls (pañcamuṣṭhi-loca), and

having smiled even at gold through his radiance, assumed the state of a Digambara monk.

(470–473)

Through the purity of sāmāyika (equanimity), manaḥ-paryaya-jñāna (telepathic knowledge)

immediately arose in him. Indra placed the hair — whose many virtues were being revealed by

the bees that had gathered drawn by their fragrance — in a brilliant casket and cast them into

the waves of the fifth Kṣīrasāgara. (474–475)

Together with Lord Śāntinātha, Cakrāyudha and a thousand other kings also received the

samyama. (476)

The Path of Austerity and Omniscience

Wishing that this state might be theirs too — desiring to go to their own heaven — all the

devotional devas, having gathered the merit of devotion as the price of their devotion, departed

each to his own place. The Lord then entered the pure city of Mandara for his wandering, and

there the Mahārāja Sumitra gave him prāsuka (harmless) food with great ceremony, and the

five auspicious portents (pañcāścarya) occurred in his house. (477–479)

Performing austerities in this way and purifying all the earth in turn, weakening the kaṣāyas

(passions) in order to vanquish the enemy named Moha — together with the many munis led

by Cakrāyudha, the glorious Lord arrived at the supremely excellent Sahasrāmra forest and —

having undertaken the tela vow — was seated in meditation under a tree called nandyāvarta.

With his face toward the east, all the conditions necessary for equanimity were present;

nothing of the outside was lacking either. Ascending to the middle of the kṣapaka-śreṇī,

established in the fourth stage of conduct called sūkṣma-sāmparāya, with the sword of

dharma-dhyāna (righteous meditation) he destroyed the enemy called Moha and attained

freedom from attachment (vīta-rāga-samyama), and with the second wheel of śukla-dhyāna

(pure meditation) he destroyed the ghātiyā-karmas (destructive karmas). After sixteen years

spent in the chadmastha (non-omniscient) state, on the tenth day of the bright fortnight of

Pauṣa, in the evening — free from all possessions in the form of moha; free from the dust of

jñānāvaraṇa (knowledge-obscuring) and darśanāvaraṇa (perception-obscuring) karma; free

from the obstruction called antarāya-karma; and being the unique friend of all the world — the

calm sovereignty of omniscience (kevala-jñāna) was attained by those blessed Lords. (480–

486)

The Samavasaraṇa Community of Śāntinātha

At that very moment, the immense auspicious force of the tīrthaṅkara-nāma-karma — like a

mighty wind — stirred the great ocean of the assembled community of four kinds of devas and

blew with great velocity. (487)All beings — moved by the best devotion — brought the materials of worship and came to

worship the Lord Śāntinātha, sovereign of all living beings, with heaps of gems. (488)

In his samavasaraṇa, led by Cakrāyudha, there were thirty-six gaṇadharas in all, and eight

hundred śruta-kevalī who knew the eleven aṅgas and fourteen pūrvas. (489)

There were forty-one thousand eight hundred teacher-munis (śikṣaka-munis), and three

thousand possessed of the luminous eye of avadhi-jñāna. (490)

Four thousand kevala-jñānīs and six thousand munirājas adorned with vikṛiyā-ṛddhi (power of

transformation) graced the assembly. (491)

Four thousand manaḥ-paryaya-jñānīs and two thousand four hundred venerable debate-

masters (vādins) were also present. (492)

All together there were sixty-two thousand munirājas. Besides these, sixty thousand three

hundred Āryikās led by Hariṣeṇā; two lakh Śrāvakas led by Surakīrti; four lakh Śrāvikās of the

class of the Arhat-servants; countless devas and devīs; and a fixed number of tiryañcas

(animals). In this way, presiding over his twelve assemblies, the Lord taught the right dharma.

(493–495)

Nirvāṇa of Śāntinātha

As he continued his wandering thus, when one month of his lifespan remained, he arrived at

Mount Sammeda-śikhara (Pārasnāth). The Lord ceased his wandering at that point and

maintained his yogas (postures) without movement. Having completed all activities,

completely free from all bondage, the Lord halted the yogas with the third śukla-dhyāna, and in

the time it takes to pronounce the five syllables A, U, K, R, and L, destroyed all karmas; then in

that same moment, with the fourth śukla-dhyāna, destroyed all three bodies. Thus, on the

fourteenth day of the dark fortnight of Jyeṣṭha, in the evening, in the Bharaṇī constellation,

bearing only the body of the eight qualities beginning with right-belief (samyaktva), he went

and resided above the loka (universe), and joined the infinite Siddhas of past ages who resided

there. At that same time, the Indras and four kinds of devas — all without sloth and bearing the

highest devotion — came, performed the final worship including the śarīra-saṃskāra (last

rites), celebrated the mokṣa-kalyāṇa, and then departed each to his own place. (497–500)

Led by Cakrāyudha, nine thousand munirājas also, in this same manner, having destroyed all

three bodies at the end, attained liberation. (501)

Thus, those who attained the excellent qualities of supreme knowledge, perception, bliss, and

vigour; who attained a dwelling in the exceedingly fine parmodārika (paramount gross) body

and many excellent places of sojourn; who attained the Arhat-position and were worshippedwith steadfast devotion by the Indras and other devas — may those Lord Śāntinātha

Bhaṭṭāraka grant you the attainment of the seven supreme states. (502)

Those who, having destroyed all eight karmas along with their causes and effects, became

utterly pure; who, having attained the eight qualities of the ātman beginning with samyaktva,

reached the very end of what is to be done — that is, became immortal and deathless; those

who, one moment before their liberation and at that very moment of liberation, had destroyed

all karmas and attained their own true nature, and whose many splendours including the

samavasaraṇa became manifest — those Lord Śāntinātha, the crown-jewel of all three worlds,

were supreme. (503)

Those who were first born as King Śrīṣeṇa and took birth in a perfect enjoyment-land (bhoga-

bhūmi); then became a deva; then became a Vidyādhara; then a deva again; then became a

Baladeva (Haladhara); then, having attained the sovereignty of the Ahamindras, became King

Megharatha; then, becoming an excellent Muniraj, became an Ahamindra in Sarvārthasiddhi;

and who then, as the sole giver of peace to the world, became the Tīrthaṅkara Śāntinātha —

may those blessed Lords grant you the wealth of eternal and incomparable mokṣa. (504)

He who was first born as Queen Aninditā; then took a fine enjoyment-birth; then became the

deva Vimalaprabha and was born as King Śrivijaya; then became a deva and became

Anaṃtavīrya the Nārāyaṇa; then went to hell; then came back as King Meghanāda; then

became the Prativāsudeva (Pratindra) and became Sahasrāyudha; then became an Ahamindra

of great power — a lord of heavens; then, descending, became Megharatha's younger brother

Dṛḍharatha; then went to the Sarvārthasiddhi vimāna and became an Ahamindra there; and

descending from there, became Cakrāyudha and became a supreme gaṇadhara, and ultimately

attained siddhahood — that Cakrāyudha, knowing his own welfare and what he had

accomplished, and maintaining fraternal love with his brother, attained the mokṣa-position —

the supreme bliss — together with the Lord of all the world, Śrī Śāntinātha. Rightly so, for what

desirable things does one not attain through the company of great souls? One attains all that is

wished for. (505–508)

In this world, setting aside others — among even the Tīrthaṅkaras themselves — who is there

other than Śāntinātha who, in each of his twelve births, achieved supreme greatness?

Therefore, O learned ones! If you too ever desire śānti (peace), always meditate on the most

excellent, universally benevolent Śrī Śāntinātha Jinendra. (509)

The path to mokṣa that had been destroyed — because the enjoyment-lands (bhoga-bhūmis)

had arisen — was re-established by all from Ṛṣabhadeva to Dharmanātha. But none of those

fifteen Tīrthaṅkaras proved capable of maintaining that path to the very end without

interruption. Thereafter, the path to mokṣa revealed by Lord Śāntinātha has continued down tothis day without any break or interruption. Therefore, O wise ones! Take shelter in the first Guru,

Śrī Śāntinātha. (510)

Thus ends the Sixty-Third Parva, which narrates the Purāṇa of the Tīrthaṅkara Śāntinātha and

the Cakravartī, in the new Hindi rendering of the Mahāpurāṇa composed by Bhagavad-

Guṇabhadra Ācārya.

Sixteenth Adhikāra concluded.

Parva 17 — The Story of Lord Kuṃthunātha, Seventeenth Tīrthaṅkara

Seventeenth Adhikāra

Invocation

May the Lord Kuṃthunātha — who protected even the subtlest living beings for the sake of

protecting life; who wore the kaṃthā (patched robe) of renouncing all possessions and thus

protected the scriptures that illuminate the path to mokṣa; and who bestowed welfare —

protect you all. (1)

Previous Birth of Kuṃthunātha — King Siṃharatha

In the Sīta-river's eastern bank, in the Vatsa country, in the city of Susīmā of the Pūrvavideha

region of this same Jambūdvīpa, a king named Siṃharatha reigned. He was glorious, as valiant

as a lion, and brought even all the assembled enemies under his sway by his greatness alone.

(2–3)

That king who promoted the path of justice and who wielded authority over the entire earth

was — as if by their fear alone — never seen by sin and his enemies, even from a great distance.

(4)

That king who followed the path of the śāstras and destroyed his enemies attained the

fulfilment of both this world and the next through the very enjoyment of pleasures. (5)

On a certain day, that king — seeing a meteor shower in the sky — began to reflect inwardly:

"This meteor alone is what will destroy the great enemy called Moha." (6)

At that very moment he went to the Munirāja Yativṛṣabha and with devotion listened to the

elaborate exposition of the truths (tattvos) as taught by the Muni. (7)"Being bound by moha-karma myself, it was this meteor that brought me to awareness" —

thinking thus, that wise man transferred the burden of the kingdom to his son and, together

with many kings, received the samyama (right conduct). He became a master of all the eleven

aṅgas. (8–9)

Having contemplated the sixteen-cause contemplations (ṣoḍaśakāraṇa-bhāvanās) beginning

with darśana-viśuddhi, he bound the auspicious tīrthaṅkara-nāma-karma, and at the end of his

lifespan received the samādhi-maraṇa (peaceful death). He then became an Ahamindra in the

very last Sarvārthasiddhi vimāna. (10)

There he enjoyed the bliss of mānasika pleasures — agreeable and free from attachment — in

a curious manner. (11)

Birth of Kuṃthunātha

In the city of Hastināpura of the Kurujāṅgala region of Bhārata in this same Jambūdvīpa,

Mahārāja Surasena of the Kuru lineage and the Kāśyapa gotra reigned. His head-queen was the

noble Śrīkāntā. The Indra and other devas came and worshipped her through a shower of gems

and in many other ways. (13)

On the tenth day of the dark fortnight of Śrāvaṇa, in the last watch of the night, in the Kṛttikā

constellation — at the moment when the Ahamindra of Sarvārthasiddhi's lifespan was about

to end — that Śrīkāntā devī saw the auspicious sixteen dreams, and at the end she saw an

elephant entering her mouth. (14–15)

In the morning, on hearing the auspicious sound of kettledrums and other instruments, she

awoke, performed her daily rites, bathed, put on her ornaments, and — accompanied by a few

senior members of her household — went to the royal assembly, radiant as lightning

illuminating a sky-like assembly. She paid the proper reverences, took the half-seat beside the

king, told him all her dreams one by one, and heard their interpretation. The king, being

possessed of avadhi-jñāna, explained the fruits of the dreams. Hearing those fruits, she was as

happy as if she had received sovereignty over the three worlds; her lotus-face bloomed with

joy like a lotus at the touch of the sun's rays. (16–19)

At that very moment, the Indra and other devas arrived and performed the abhiṣeka as the

garbha-kalyāṇa. They worshipped them in many ways and, being satisfied, departed each to

his own heaven. (20)

Just as an oyster is graced by a specific pearl — or as the bank of clouds shines when it holds

the moon in its arms — so that queen was adorned by the child in her womb. (21)Just as the western quarter causes the moon to rise, so in the ninth month, on the first day of

the bright fortnight of Vaiśākha, in the Kṛttikā constellation, that devī gave birth to the son —

one who bore the three-fold knowledge of mati, śruta, and avadhi from birth. (22)

At that very moment, overjoyed, all the Indra-devas arrived. Taking that child — who was like a

mass of the rising sun's radiance — they went to Mount Sumeru, performed the abhiṣeka with

the waters of the Kṣīrasāgara, dressed him in ornaments, gave him the name Śrī Kuṃthunātha,

and returned him to his parents' home; and all the devas then departed each to their own

abode. (23–24)

Lord Kuṃthunātha was born when half a palya had elapsed after Lord Śāntinātha's liberation.

That great ocean of merit — his lifespan — is included within this same period. (25)

His lifespan was ninety-five thousand years (five thousand less than one lakh); his body was

thirty-five bows (dhanus) tall; and the radiance of his body was like gold. (26)

After twenty-three thousand seven hundred years of the prince-period (kumāra-kāla) had

passed, he received the kingdom, and when an equal period had passed in his reign, the cakra-

ratna (wheel-jewel) appeared. Thus he began enjoying the ten kinds of pleasures without

hindrance, continuously, and with great joy. (27–28)

Meeting the Muni — The Fruit of Austerity

On a certain day he went to a forest for sport with his six-fold army, played there for a long time

to his heart's content, and was returning to his city. On the way he noticed a Muni engaged in

the standing heat-exposure meditation (ātapanavoga), and pointing with his forefinger, said to

his minister: "Look! Look!" The minister also bowed his head in devotion and paid homage, and

began to ask: "What fruit does such severe austerity produce?" Mahārāja Kuṃthunātha replied

with a slight smile: "From such severe austerity, all karmas are destroyed and liberation is

attained in this very birth; if not in this birth, then after enjoying the pleasures and splendours

of the rank of Indra or Cakravartī, liberation is attained in due course." (29–33)

"One who does not renounce possessions continues to wander in this world" — the all-

knowing great Lord, who knew both the cause of liberation and the cause of wandering in

saṃsāra, now found that an equal period had passed for him in his Māṇḍalika (vassal) kingdom

and in his Cakravartī pleasures. He then desired the bliss of mokṣa, became dispassionate from

his royal pleasures, and that most excellent of the wise attained ātma-jñāna (self-knowledge)

through the memory of his former births. (34–36)

Dīkṣā of Kuṃthunātha

At that very moment the Sārasvata and other Lokāntika devas arrived and praised him with due

reverence. Having handed the kingdom to his son and — with the desire of celebrating the

nirykramaṇa-kalyāṇa (departure kalyāṇa) — having himself arrived, he mounted the palanquinnamed Vijayā that was being carried by some of the Indra-devas, and went to the Sahetuka

forest. There, in the Kṛttikā constellation, on the first day of the bright fortnight of Vaiśākha (his

very birthday), in the evening, together with a thousand kings, he received the samyama. At

that very moment manaḥ-paryaya-jñāna arose in him. On the pāraṇā day he entered

Hastināpura, and Dharmamitra gave alms and obtained the pañcāścarya. Performing severe

austerities in this manner, sixteen years passed. (37–41)

On a certain day, possessed of supreme purity, having undertaken the tela vow, the blessed

Lord was seated under a Tilaka tree in the dīkṣā forest called Sahetuka. There, on the third day

of the bright fortnight of Caitra, in the Kṛttikā constellation, in the afternoon, he attained

omniscience (kevala-jñāna) through śukla-dhyāna. (42)

At that very moment all the devas joyfully came and celebrated the knowledge-kalyāṇa. (43)

The Samavasaraṇa Community of Kuṃthunātha

In his samavasaraṇa there were thirty-five gaṇadharas; five hundred fifty śruta-kevalīs;

twenty-nine thousand śikṣaka-munis; two thousand two hundred venerable avadhi-jñānīs;

equally two thousand two hundred kevala-jñānīs; one thousand four hundred debate-

masters; two thousand nine hundred adorned with vikṛiyā-ṛddhi; one thousand seven hundred

fifty manaḥ-paryaya-jñānīs — making forty thousand munirājas in all. (44–47)

There were fifty-five thousand Āryikās, one lakh Śrāvakas, and three lakh Śrāvikās. Besides

these, there were countless devas and devīs and a fixed number of tiryañcas. (58)

In this way, shining with his twelve assemblies, the blessed Lord wandered and gave the

teaching of dharma. (59)

Liberation of Kuṃthunātha

When one month of his lifespan remained, he arrived at Mount Sammeda-śikhara with five

thousand munis, assumed the pratimā-yoga, and in meditation — on the fifth day of the bright

fortnight of Caitra, in the Bharaṇī constellation, in the evening — having destroyed karmas,

came to rest in the Tanu-vāta (last reach of the universe). At that very moment the Indra and

other devas arrived, celebrated the mokṣa-kalyāṇa, worshipped the land with fragrant

substances, and thus purified that sacred place. (43–47, 61–62)

Just as the five-thousand munis accompanying the Lord similarly destroyed all three bodies at

the end, they too were liberated. (52)

The Lord Kuṃthunātha attained the supreme, undisturbed, imperishable, most excellent

liberation — replete with pure knowledge and renunciation. (53)May the Jinendra Śrī Kuṃthunātha — who was first born as King Siṃharatha, then, performing

severe austerities, became an Ahamindra in the Sarvārthasiddhi; who came back and held both

the Tīrthaṅkara and Cakravartī positions; who attained the eight qualities of the ātman

beginning with samyaktva; and who illuminated the summit of the three worlds like a crest-

jewel — bestow upon you the eternal, unobstructable wealth of mokṣa. (54)

May the Lord Śrī Kuṃthunātha — whose bodily splendour has captivated all the devas

including Indra, whose knowledge illuminates both the loka and aloka (universe and beyond),

who is a treasury of Lakṣmī, who destroys the darkness of ignorance, who has expounded both

the definitive (niścaya) and conventional (vyavahāra) paths of mokṣa, and who bears infinite

virtues — destroy your saṃsāra. (55)

Thus ends the Sixty-Fourth Parva, which describes the Purāṇa of Śrī Kuṃthunātha Tīrthaṅkara,

in the new Hindi rendering.

Seventeenth Adhikāra concluded.

Parva 18 — The Story of Lord Arahanātha (18th Tīrthaṅkara) and Subhauma Cakravartī

Eighteenth Adhikāra

Invocation

May the Lord Arahanātha — who, like a boat, carries you across the ocean of saṃsāra — be

worshipped by all of you as the refuge of those who wander, bowed down under the weight of

saṃsāra. (1)

Previous Life of Arahanātha — King Dhanapati

On the northern bank of the Sīta river, in the country of Kaccha in this Jambūdvīpa, in the city of

Kṣemapura, a king named Dhanapati reigned. He was a protector of his people and was most

beloved by all; the wish-fulfilling cow of earth always fulfilled his desires. (2–3)

He was a giver even to those who did not ask, and a champion even without enemies — in him

these were natural qualities: he satisfied all who sought, and he destroyed all who opposed. (4)

In his kingdom, all the people — king and subjects alike — pursued the three puruṣārthas of

dharma, artha, and kāma according to their respective livelihoods; therefore the violation

(transgression) of dharma never occurred. (5)At a certain time, that king listened to the essence of dharma — the divine elixir — as it issued

from the divine voice (divya-dhvanī) of the Tīrthaṅkara Ahuccandra. Becoming dispassionate

from the pleasures of the kingdom, he quickly transferred the kingdom to his son and swiftly

received the Jain dīkṣā — the initiation that destroys birth and death. (6–7)

Having crossed the great ocean of the eleven aṅgas, he contemplated the sixteen-cause

contemplations (ṣoḍaśakāraṇa-bhāvanās) that manifest great merit, and thus bound the

tīrthaṅkara-nāma-karma. (8)

With the prāyopagamana-sannyāsa (death through non-eating meditation), casting off his

body, he became an Ahamindra in the Jayanta vimāna (in the Pañcottara heaven). His lifespan

there was thirty-three sāgaras; his body was one cubit tall; his leśyā (aura) was śuddha (pure);

he breathed once in sixteen and a half months; after thirty-three thousand years he partook of

the mental ambrosia-food; his bliss was free from all disturbance (pravīcāra); and with his

avadhi-jñāna he knew all objects dispersed in the world-tube (loka-nāḍī). (9–11)

Whatever was the extent of his avadhi-jñāna — in that same extent lay his radiance, strength,

and vikṛiyā-ṛddhi. All his attachments and aversions had become calmed, and mokṣa had

drawn near to him. Through the rise of his sātā-vedanīya (pleasant feeling-producing karma),

he experienced excellent pleasures; thus, he had reached the very end of the appointed period

of that karma, and was living out the final portion of his lifespan. (12–13)

Birth of Arahanātha in Hastināpura

In this same Jambūdvīpa, in the Bhārata region, in the Kurujāṅgala country, in the city of

Hastināpura, a King Sudarśana of the Soma lineage and the Kāśyapa gotra reigned. His beloved

head-queen was named Mitrasena, dearer to him than his very life. (14–15)

The Indra and other devas showered gems with great affection and worshipped him. On the

third day of the dark fortnight of Phālguna, in the Revatī constellation, in the last watch of the

night, she saw the sixteen dreams; and on that very day the Ahamindra — the soul of

Dhanapati — descended from the Jayanta vimāna and entered the womb of that Mitrasena. In

the morning, the queen went to her lord and asked the fruits of those dreams. Mahārāja

Sudarśana, being an avadhi-jñānī (clairvoyant), used his avadhi-jñāna to know the truth and

told her the fruits of the dreams. Hearing those fruits of the dreams, that queen — who bore

the finest of all splendours — was overjoyed, as if she had gained sovereignty over all three

worlds. (15–18)

At that very moment the Indra and other devas arrived, celebrated the garbha-kalyāṇa,

worshipped them in many ways, and — having been satisfied — went each to their own

heaven. (18)That queen, with the child come to her, shone beautifully — without any discomfort — as a

mirror shines with the reflection of the full moon, or as the line of clouds shines when it holds

the moon in its arms. (19–20)

On the fourteenth day of the bright fortnight of Mārgaśīrṣa (Agahan), in the Aditi (Punarvasū)

constellation, when the ninth month was complete, that Prajāvatī devī gave birth to that

Tīrthaṅkara — who shone like the full moon, whose every limb was perfectly formed, who bore

all the auspicious marks, and who bore the three-fold knowledge of mati, śruta, and avadhi. (21–

32)

All the joyful Indra-devas arrived at that very moment. Taking that child — the mass of light like

the rising sun — they went to Mount Sumeru, performed the abhiṣeka with the Kṣīrasāgara

waters, dressed him in ornaments, and gave him the name Mallinatha. No wait — the name

given here in the sequence is Arahanātha. Then they brought him back, announced his name to

his parents, placed him in his mother's arms, and departed each to his own abode. (33–35,

correcting the sequence)

[Note: The text here specifically refers to Lord Arahanātha, who was born after one thousand

crore years elapsed from the era of Kuṃthunātha. His lifespan of eighty-four thousand years is

included within this same period.]

His height was thirty bows (dhanus); his radiance was golden; he was the absolute limit of

grace, the excellent mine of fortune, the ocean of beauty, the abode of physical splendour. On

seeing him, people wondered: "Have virtues become manifest in him, or has he been born in

virtues, or is he himself the embodiment of virtue?" — he thus grew like a little wish-fulfilling

tree along with Lakṣmī. (25–27)

After the completion of a period as Māṇḍalika king, he attained the position of a Cakravartī

(universal emperor), and in the third portion of his lifespan — up to sixty-three thousand years

— he enjoyed pleasures. (30)

Thereafter, on a certain day, seeing the autumn clouds dissolve, he attained the three-jewels

(ratnatraya) that fulfil the purpose of life. At that moment the Lokāntika devas arrived and

praised and awakened him. Arahanātha transferred the kingdom to his son Aravindu-kumāra

and — mounted on the palanquin Vaijayantī carried by the devas — arrived at the Sahetuka

forest. There, on the tenth day of the bright fortnight of Mārgaśīrṣa, in the Revatī constellation,

in the evening, having undertaken the tela vow, together with a thousand kings, he received

dīkṣā, and at that same moment manaḥ-paryaya-jñāna arose in him. (31–34)

Performing austerities in this excellent manner, and on a pāraṇā day going to the city of

Cakrapura — where King Aparājita of golden radiance gave him alms and attained the

pañcāścarya — sixteen years passed in the chadmastha (pre-omniscient) state. (35–36)Then, in that very Sahetuka dīkṣā-forest, on the twelfth day of the bright fortnight of Kārtika, in

the Revatī constellation, in the afternoon, seated under a mango tree (āmra-vṛkṣa) with the tela

vow undertaken, he destroyed the ghātiyā-karmas and attained the Arhat-position. The devas

arrived at that moment and celebrated the kevala-jñāna kalyāṇa, all coming together in

worship. (37–38)

The Samavasaraṇa of Arahanātha

Led by Āryakumbha, there were thirty gaṇadharas; six hundred ten śruta-kevalīs who knew the

eleven aṅgas and fourteen pūrvas; thirty-five thousand eight hundred thirty-five śikṣaka-

munis of subtle intellect; two thousand eight hundred avadhi-jñānīs; equally two thousand

eight hundred kevala-jñānīs; two thousand sixty-three with vikṛiyā-ṛddhi; two thousand fifty-

five manaḥ-paryaya-jñānīs; and a fixed number of debate-masters — all together making fifty

thousand muniräjas. (39–42)

There were sixty thousand Āryikās led by Anuttarakṣilā; one lakh sixty thousand Śrāvakas;

three lakh Śrāvikās; countless devas and devīs; and a fixed number of tiryañcas. Adorned with

these twelve assemblies, the blessed Lord wandered and gave the teaching of dharma in pure

regions. When one month of his lifespan remained, he arrived at the summit of Sammeda-

śikhara with a thousand munis, assumed the pratimā-yoga, and on the night of the new moon

(amāvasya) of the dark fortnight of Caitra, in the Revatī constellation, at the commencement of

the night, departed for mokṣa. (43–46)

At that very moment the Indra and other devas arrived and performed the nirvaāṇa-kalyāṇa

worship; with hundreds of praises they praised the Lord with devotion; and then they each

departed to their own abode. (47)

May the Lord Arahanātha — who, desiring the dharma-cakra (wheel of righteousness), cast

aside the cakra (wheel of empire) as a potter discards his wheel, and who, desiring the supreme

Lakṣmī of mokṣa, abandoned the Rājya-Lakṣmī (royal prosperity) attained through the

conquest of all the earth — like a pot-carrier discards a water-pot; who destroys the enemies in

the form of sinful actions — may that Lord Arahanātha Jinendra protect you bhavya souls who

bow with a burden of devotion, and who fear the world. (48)

May the eighteenth Tīrthaṅkara, Lord Arahanātha, who — having destroyed the eighteen flaws

together with their causes, and having attained the supreme purity — became the preceptor of

all three worlds and the greatest of all, quickly grant you mokṣa. (49)

He who was first born as the great King Dhanapati; then became the lord of vows as a Muniraj;

then, as Ahamindra, enjoyed the rising pleasures of the splendid Jayanta vimāna in the highest

heavens; then became the lord of all six continents, and the master of the fourteen jewels andnine treasures; then became the lord of the three worlds — such a Lord Arahanātha, may he

long protect his devotees. (50)

The Story of Subhauma Cakravartī — Eighth Universal Emperor

Previous Births

In the era of this very Arahanātha Tīrthaṅkara, the eighth Cakravartī named Subhauma arose. In

his third previous birth, in this very Bhārata region, he was a king named Bhūpāla. He was

defeated in battle by a powerful rival king, and becoming dispassionate at this loss of pride, he

received the Jain monastic initiation in the presence of the guru Saṃbhūta. While performing

austerities on one occasion, that wise man — becoming attached to pleasures — made the

vow (nidāna) with a contaminated mind: "May I attain the splendour of a Cakravartī." Just as

milk is spoiled by poison, so by that resolve he corrupted his own austerity in his mind. (51–54)

He continued to perform severe austerities in that very manner; at the end of his lifespan he

received the samādhi-maraṇa (peaceful death) and — casting off his body — was born as a

deva in the tenth heaven, the Mahāśukra. (55)

His lifespan there was sixteen sāgaras. He spent those sixteen sāgaras in happiness.

Meanwhile, in this same Bhārata region, in the virtuous Kośala country, in the city of Ayodhyā,

there was an Ikṣvāku king named Sahasrabāhu; his queen Citramātī was beloved of his heart

— she was the daughter of the king of the Kubja country named Pārata. From her, through the

merit of past deeds, the son named Kṛtavīrādhipa was born. (56–58)

The Story of Jamadagni and Paraśurāma

This is a connected story: Sahasrabāhu's paternal uncle's son was Śatabindu. A great friend of

the king named Dṛḍhagrāhī was the brāhmaṇa Hariśarman. After some time, Dṛḍhagrāhī

received the Jain monastic initiation, and Hariśarman too took the vows of a tāpasa (ascetic)

and after death became a Jyotiṣī (stellar) deva. Dṛḍhagrāhī too, casting off his body, became a

deva in the Saudharmā heaven. The soul of Dṛḍhagrāhī saw through avadhi-jñāna that —

through the influence of wrong-belief — that brāhmaṇa had become a Jyotiṣī deva. Knowing

this, he came to convince that Jyotiṣī deva to accept the noble Jain dharma. (59–64)

The soul of Dṛḍhagrāhī said to the Jyotiṣī deva: "It is through the influence of mithyātva

(wrong-belief) that you have become this lowly deva, and it is through the influence of śuddha-

samyag-darśana (right-belief) that I, having become a superior deva, am born here." Therefore

he asked the other to accept samyag-darśana — the direct cause of mokṣa. The Jyotiṣī deva

asked in doubt: "Why is the austerity of tāpasas impure?" The soul of Dṛḍhagrāhī said: "Come,

let us go to the earth and I will show you." Thus conversing, both assumed the forms of a male

and female sparrow and came down to earth. (65–67)Coming here, both began to live in the great beard and moustache of the ascetic Jamadagni.

For a short while they stayed there; then the Dṛḍhagrāhī-soul (the male sparrow) said to the

Jyotiṣī-soul (the female sparrow): "O dear one! I am going into this forest; I will return quickly.

You stay here and wait for me." The female sparrow replied: "I do not trust that you will return; if

you must go, then give me your oath." Then the male sparrow said: "Which of the five sins do

you desire? I will give you the oath of that very one." The female sparrow replied: "Of those five

sins, I desire none; if you are determined to go, then swear thus: 'If I do not return, may I attain

the state of this tāpasa.'" The male sparrow heard this and there was a dispute between them.

(68–75)

On hearing their quarrel, Jamadagni became angry — his eyes turning red with rage — and he

endeavoured to kill both birds. He caught them both firmly and said: "Tell me: why have you

pronounced my severe austerity as a cause of bad rebirth (durgatī) and undesirable for future

people?" The male sparrow replied: "Please do not be angry — your nobility (saujanyo) will be

destroyed by it." (71–76)

"Does a little bit of nectar-like buttermilk spoil the milk? Although you have performed severe

austerity, hear the cause of your bad rebirth: you have been a celibate from boyhood and

therefore have no offspring. What destiny other than hell can there be for a man who destroys

his lineage? Have you not heard the scriptural saying: 'There is no good destiny for one who has

no son'? Why, O fool, are you suffering thus without reflection?" (77–79)

Hearing their well-intentioned words, Jamadagni reached that very conclusion — and rightly

so, for why is it wrong? The birds said: "These two are our benefactors" — and the foolish-

minded sparrows, having deceived two girls and given them to the king of Kānyakubja (Kanauj),

were gone. Now there was a small daughter of the king playing in the dust. That wicked man

said to her: "Do you want me?" The innocent little girl said: "Yes, I want you." Immediately after

this Jamadagni told the king: "This girl wants me" — and in this manner, having taken the girl

from the king, he returned to the forest. That exceedingly miserable and foolish man was

condemned at every step by all people. (80–89)

Having given the girl the name Reṇukā and having married her, since that time the custom of

"living with a woman while practising austerity is dharma" became established. (90)

Just as right-belief has two forms — knowledge and conduct — or just as austerity has two

forms — outer and inner — so Jamadagni had two sons: one named Indrarāma and the other

Śvetarāma. They were both as resplendent as the sun and moon, worthy, beloved of the people

like kāma and artha, and appeared like tact and valour. (91–92)

In this manner their time was passing happily. One day Reṇukā's elder brother, a Muni named

Arijaya, came to see her at her home. At Jamadagni's behest, Reṇukā received him with great

honour and asked: "Brother, did you give anything at the time of my marriage?" Arijaya replied:

"At that time I gave nothing; but now, dear sister, I give you something — something rare in all

three worlds." (93–95)"Accept this pure samyag-darśana (right-belief) adorned with vows and the garland of good

conduct — by this you will attain a series of many joys." (96)

Prompted by this speech as if by the onset of the proper moment (kāla-labdhi), the virtuous

Reṇukā said: "Very well — I accept this samyag-darśana." The Muni was greatly pleased and

gave her a wish-fulfilling science called Kāmadhenu and a mantra-charged axe (paraśu). (97–

99)

After this, on a certain day, Kṛtavīra came with his son Sahasrabāhu to that very forest. Since he

was a brother-in-law, Jamadagni said to Sahasrabāhu: "Stay and eat with us today."

Sahasrabāhu accepted and ate; Jamadagni gave him excellent food through the power of the

Kāmadhenu science. But coveting the Kāmadhenu, Sahasrabāhu forcibly took it away. (100

onwards)

When Jamadagni learnt of this outrage, he was furious; and the two sons of Reṇukā —

Indrarāma (Paraśurāma) and Śvetarāma — annihilated the kṣatriya lineages twenty-one times

in retaliation. Wishing to store the severed heads of all the kings they had killed, they collected

those heads on a stone pillar. Both brothers then enjoyed the sovereignty of the entire earth-

circle together. (127–128)

On a certain occasion, a man skilled in portents (nimittajñānī) came and told both princes: "Your

enemy has been born. You should devise some means against him. To make you believe me, I

will give you a sign: the one for whom the teeth of the kings you have killed become food and

are transformed into nourishing rice — that one is your enemy." In this way the wise man

Indrarāma (Paraśurāma) was instructed. (129–131)

Heeding the words of the omens-knower and dwelling on their substance, Paraśurāma opened

an alms-hall with fine foods and made a public announcement everywhere that all who

wished to eat should come. On hearing the announcement, many people came to eat there. To

test them, those who came were first shown the teeth placed in a dish; and in this manner the

Indrarāma king began feeding all through his attendants. (132–134)

Birth and Rise of Subhauma

Meanwhile, Subhauma learnt from his mother of the death of his father. In fact the proper time

for his attainment of the Cakravartī position had arrived. As the Muni Subandhu had told him,

he also came to know his hidden history. Therefore, disguised as a wandering monk

(parivrajaka) and accompanied by a group of princes who knew his secret purpose, Subhauma

arrived in the city — and rightly so, for auspicious fortune always prompts the fortunate at the

proper time. (135–137)

At that time, the inhabiting devas of the city of Ayodhyā began to weep loudly; the earth shook;

and stars became visible during the day. (138)Thereafter, Subhauma-kumāra arrived at that alms-hall to eat. The people there called him,

seated him on a high seat, and the appointed persons showed him those teeth of the slain

kings. But those teeth — through his power — became transformed into cooked śāli-rice.

Seeing this, the attendants reported to the king; and the king immediately dispatched powerful

servants saying: "Catch him and bring him here." Those stern servants went up to him and said:

"The Mahārāja has summoned you — come quickly." Subhauma replied: "I do not earn my

livelihood from a king like yours — why should I come?" (138–142)

An emissary of Indrarāma (Paraśurāma) came to kill him in anger; but the prince struck him

with his cakra (discus weapon) at that very moment, giving safe-conduct (abhaya-ghoṣaṇā) to

all the other troops. (147–150)

Two hundred crore years elapsed after Arahanātha Tīrthaṅkara before Subhauma became a

Cakravartī. (151)

He had brought all his enemies under his control. He was the eighth Cakravartī. His lifespan

was sixty thousand years; his body was twenty-eight bows tall; his radiance was like gold; in

the Ikṣvāku lineage he was glorious like a lion; and the cakra and other jewels were clearly

visible. (152)

Then, after the cakra, all the remaining jewels and nine treasures also manifested for him. Thus

he rose to the sovereignty of all six continents as a Cakravartī. (153–154)

Just as Indra in heaven ceaselessly enjoys pleasures, so that Cakravartī enjoyed the ten kinds

of pleasures proper to a Cakravartī for a very long time. (155)

The Betrayal and Death of Subhauma

One day a well-wishing cook named Amṛtarasāyana gave him to eat a medicine named

Amlakā. On the mere hearing of its name, Subhauma did not consider its qualities at all; rather,

roused by his old enmity (toward the cook's profession), he punished that cook in anger. (156–

157)

The cook too became very angry. He took a vow (nidāna) saying: "I will kill this king" — and thus

making that vow, he died from the punishment itself. Some of his meritorious karma remained,

and through it he became a stellar deva (Jyotiṣī deva) in the star-world. He had an illusory form

of avadhi-jñāna, through which he knew all his previous history, and — becoming angry — he

desired to kill that enemy king (Subhauma). (158–159)

Identifying the king as one who was greedy for the tongue's pleasures, he assumed the

disguise of a merchant and — giving him delicious fruits daily — began to serve him. (160)

On a certain day that deva disguised as a merchant came to the king and said: "Mahārāja, those

fruits are now finished." The king replied: "Return to those very forests and get more." The

merchant then said: "It is impossible to bring them now. I had worshipped the forest-deity ofthat forest for a long time and therefore got just a few of those fruits. If you still desire to eat

them, come with me to that forest and eat as much as you like." (161–163)

In this way the deva devised a scheme of deception, and King Subhauma believed it — and

rightly so, for when a person's merit is exhausted, so too is his wisdom. (164)

Seeing the king going off with that deva, the ministers restrained him and said: "Why do you,

like a fish that destroys itself through greed of the tongue, wish to leave this kingdom and

come to ruin?" But that fool paid no attention to the words of his ministers and, boarding a ship,

set sail with that merchant into the ocean. At that very moment all the jewels — each guarded

by a thousand yakṣas — departed from his house, along with the nine treasures. Learning this,

the deva disguised as a merchant took his enemy King Subhauma to the middle of the ocean.

(165–167)

Taking him there, he revealed his own form — his identity as the former cook — and having

spoken many harsh words and re-affirmed his old enmity, he killed him in a cruel and strange

manner. (168)

Subhauma too, at that moment of destruction, was absorbed in raudra-dhyāna (inauspicious

meditation) — and therefore he went to hell upon death. Rightly so, for what calamity does

evil-mindedness not bring about? (169)

The Universal Lesson

Sahasrabāhu — through greed — went together with his son to the animal realm. The two sons

of Jamadagni — devoted to violence — descended to the infernal realm. (170)

Therefore the wise abandon both attachment and aversion, for by abandoning both of these,

one incurs no calamity of any kind, and one attains the supreme state of mokṣa. (171)

See: the eighth Cakravartī Subhauma — though he was like a lion, the single master of the

entire earth; though he killed the two sons of Jamadagni who had slain his father; though he

whitened all directions with his fame — that same Cakravartī, falling under the power of

wrongful conduct (being enslaved to sensory indulgence), descended to hell. (172)

The soul of Subhauma the Cakravartī was first born as King Bhūpāla; then, having performed

unbearable austerities, became a deva in the great Śukra vimāna with a lifespan of sixteen

sāgaras; descending from there, he became the complete Cakravartī Subhauma; and then,

having killed Paraśurāma, became the lord of hell — that is, he went to hell after death. (174)

The Story of Nandishena Baladeva and Puṃḍarīka Nārāyaṇa

In this same era of Arahanātha Tīrthaṅkara, the Baladeva Nandiṣeṇa and the Nārāyaṇa

Puṃḍarīka were born. The soul of Puṃḍarīka, in his third previous birth, took birth in the family

of King Suketu and performed austerities tainted with the nidāna vow (selfish vow), and at the

end of his life was reborn as a deva in the first heaven. Descending from there — six hundredcrore years after the Cakravartī's time — in the Ikṣvāku lineage of this Bhārata region, as a son

named Puṃḍarīka of King Varasena and his queen Lakṣhīmatī of the city Cakrapura. And in the

same way, from this same king's queen Vaijayantī was born the Baladeva Nandiṣeṇa. These

two brothers had a lifespan of fifty-six thousand years; their bodies were twenty-six bows tall;

their lifespan was fixed; and through the merit accumulated from their austerities, their time

was passing happily according to the proper age. (174–178)

On a certain occasion, King Upendrasena of the city of Indrapura gave his daughter Padmāvatī

to Puṃḍarīka. (179)

Thereafter, the soul who had been King Suketu (Puṃḍarīka's enemy in a previous life) and who

had been extremely wicked — after wandering for a long time in the world according to his

karmas, and after accumulating auspicious karmas and rising by their power — became King

Niśumbha (Niśuṃbha) of the city of Cakrapura. He brought all the earth under his control; his

radiance was like the solar disc of the summer season — therefore he could not tolerate the

brilliance of another. (180 ff.)

The enemy of Niśuṃbha (the Pratinārāyaṇa) was Puṃḍarīka, who was the Nārāyaṇa — the lord

of the kings of all three continents. (192)

Thus ends the Sixty-Fifth Parva, which describes the Purāṇa of Arahanātha Tīrthaṅkara,

Subhauma Cakravartī, Nandiṣeṇa Baladeva, Puṃḍarīka Nārāyaṇa, and Niśuṃbha Pratinārāyaṇa,

in the new Hindi rendering.

Eighteenth Adhikāra concluded.

Parva 19 — The Stories of Lord Munisuvrata, Harisheṇa Cakravartī, and the Baladeva–Nārāyaṇa

Triad

Nineteenth Adhikāra

Invocation to Lord Munisuvrata

May the Lord Śrī Munisuvrata — whose name-vow (vrata-śabda) meant the renunciation of all

objects, and whose vows were the best of all — grant us his vow as well. (1)

The Previous Birth of Munisuvrata — King Harivarma

In a third previous birth, in the country of Aṅga in this same Bhārata region, in the city of

Campāpura, the Lord Munisuvrata was born as King Harivarma. One day a Muniraj namedAnaṃtavīrya came to his garden. Wishing to pay homage to him, King Harivarma went to him

with all the materials of worship, accompanied by his entire retinue. There, giving three

pradakṣiṇās, making three prostrations, performing worship, and paying reverence in this

manner, he asked the Muni about the nature of the sanātana-dharma (eternal dharma). (2–4)

The Muniraj began to speak: "The ātman is of two kinds: the saṃsārī (worldly) and the mukta

(liberated). Those bound by the eight karmas beginning with jñānāvaraṇa are called saṃsārī;

those who have been freed from these karmas are called mukta. (5)

The fundamental divisions of those karmas are eight, beginning with jñānāvaraṇa, and their

subdivisions number one hundred forty-eight. (6)

By the fourfold division of prakṛti, sthiti, anubhāga, and pradeśa, bondage (bandha) is of four

kinds; and by the division of mithyātva, avirati, pramāda, and kaṣāya, the Lord Jinendra has also

declared its causes to be four. (7)

The states (avasthā) of karmas — by the divisions of udaya (rise), etc. — are also four; and

saṃsāra — by the divisions of dravya, kṣetra, kāla, bhava, and bhāva — is of five kinds. (8)

Through the guptis (restraints) and samitis (carefulness), etc., those karmas are stopped from

entering. (8)

Harivarma Binds Tīrthaṅkara Karma

Being skillful in renunciation, that noble king — contemplating the sixteen-cause

contemplations (ṣoḍaśakāraṇa bhāvanās) — who was a master of the fourteen pūrvas and was

endowed with the darśana-viśuddhi (purity of right-belief), bound the tīrthaṅkara-nāma-

karma. (15 — adapted from context)

Practising this highest renunciation, he received the samādhi-maraṇa at the end of his lifespan

and became the Ahamindra at the fourteenth heaven — the very one to whom the five

kalyāṇakas were to happen. He had a lifespan of thirty-three sāgaras; one cubit body; śuddha-

leśyā (pure aura); he breathed once in sixteen and a half months; after thirty-three thousand

years he took the mental food of ambrosia; his bliss was without disturbance; with his avadhi-

jñāna he knew all objects in the loka-nāḍī (world-tube); within that same extent was his

radiance, power, and vikṛiyā-ṛddhi. His attachments and aversions all became pacified; and

mokṣa was near to him. (15–18)

When six months of his lifespan remained and he was about to come to the earth, the devas

showered gems at his earthly home of birth from that very time — that is, a shower of gems

rained down at his home. The devas then showered gems in celebration and worshipped the

court-yard of the house where he was to take birth. (19)Birth of Lord Munisuvrata

In this very Bhārata region, in the city of Rājagṛha (Rājagraha) of the Magadha country, the king

Sumitra reigned — a jewel of the Hari lineage, of the Kāśyapa gotra. His chief queen was named

Somā, and many devas too worshipped him. When the lifespan of the Ahamindra of the

fourteenth heaven was about to be completed, on the second day of the dark fortnight of

Śrāvaṇa, in the Śravaṇa constellation, that chief queen saw the sixteen dreams that indicated

her auspicious purpose. (20–22)

At the end she saw a powerful elephant entering her mouth. Being satisfied at this, she awoke,

put on pure garments and ornaments, and desiring to know the fruits of those dreams, went to

the Mahārāja and told him all the dreams. The Mahārāja — being an avadhi-jñānī — told her

their fruits from his avadhi-jñāna: "The Lord Tīrthaṅkara — the sovereign of all three worlds —

will be born to you." (23–24)

On hearing the words of her husband, her mind and mouth-lotus bloomed with joy. At that very

moment Indra arrived and performed her abhiṣeka with great festivity. (25)

Enjoying the objects, pleasures, and joys brought by the devas, the ninth month arrived, and

then she gave birth to her son with great happiness. (26)

Śrī Mallinatha Tīrthaṅkara had been born two million four hundred thousand years before

these events — Lord Munisuvrata's lifespan is counted within this period. (27)

At the very moment of his birth, the Indras who illuminate all directions arrived and performed

the abhiṣeka at Mount Sumeru (Suṣeru) with the waters of the Kṣīrasāgara, and at that very

moment gave him the name Munisuvrata. (28)

His lifespan was thirty thousand years; his body was twenty bows tall; his body's radiance was

like that of a peacock's neck; and all the excellent marks were manifest in him. (29)

Youth, Kingship, and Renunciation of Munisuvrata

After seven thousand five hundred years of the prince-period (kumāra-kāla) had passed, he

was crowned king, and in this manner he passed his days in supreme joy. (30)

When fifteen thousand years had passed in this way, one day a thundercloud roared and

billowed up; at that very moment, in remembrance of the forest, the chief elephant of the

Mahārāja abandoned eating and drinking. Seeing this, Mahārāja Munisuvrata used his avadhi-

jñāna eye to know all about the elephant's previous births, and in a charming and elevated

voice he began to explain the whole story to the astonished people. (31–33)

"In a former life, this elephant's soul was King Narpati, the lord of the city of Tālapura. His mind

was filled with pride over his great lineage and with bad leśyās (evil auras); he had nodiscernment of worthy and unworthy recipients; he was deluded by wrong knowledge. He gave

there the kimicchaka dāna (giving whatever the recipient asks for, irrespective of merit), and

therefore through the fruit of that he has become an elephant. (34–35)

"At this moment, that elephant does not remember his ignorance; does not remember the

great splendour of his kingdom; and does not remember the futility of his wrong charity. He

only remembers the forest." (36)

On hearing the words of the Lord, that excellent elephant remembered his previous birth and

immediately received the saṃyamāsaṃyama (partial restraint). (37)

From that cause, ātma-jñāna (self-knowledge) arose in the Lord and he became inclined

toward renouncing all possessions. At that very moment the Lokāntika devas arrived, praised

him, and showed their inclination to renounce. (38)

He transferred his kingdom to the Crown Prince Vijaya, and was graced with the great festival

of the dīkṣā-kalyāṇa conducted by the devas. (39)

That Lord — his fame renowned, his mohanīya-karma (passion-binding karma) pouring forth

from his heart, carried by humans, Vidyādharas, and devas — mounted the great palanquin

named Aparājita and set forth. (40)

Dīkṣā and Omniscience of Munisuvrata

Having arrived — with the sixth-day fast (ṣaṣṭhopavāsa, a two-and-a-half day fast) — at the

forest named Nīla, on the tenth day of the dark fortnight of Vaiśākha, in the Śravaṇa

constellation, in the evening, he undertook the tela vow and together with a thousand kings

received the samyama. (41)

Desiring the eternal mokṣa-state, the Indra — the lord of all Indras, the all-seeing sovereign of

the world — placed the hair (which the Lord had plucked in five fistfuls) in the fifth Kṣīrasāgara.

At that very moment the manaḥ-paryaya-jñāna arose in the Lord, and in this way they began

performing pure austerity. (42–43)

Although he was always content with states of equanimity — yet, even though content, merely

for the sustenance of the body, he came on a certain occasion to the city of Rājagṛha for his

pāraṇā (breaking of fast). (44)

The king Vṛṣabhasena of golden radiance gave him prāsuka (harmless) food, and from that

merit the pañcāścarya occurred in his house. (45)

In this manner, after eleven months of austerity had passed, on the ninth day of the dark

fortnight of Vaiśākha (Vaiśākha kṛṣṇa navamī), in the Śravaṇa constellation, in the evening —having undertaken the tela vow — seated under a Campaka tree in the dīkṣā-forest Nīlavana

(the forest where he had received initiation), he generated omniscience (kevala-jñāna) through

excellent meditation. (46–47)

At that very moment the Indras arrived with great joy and celebrated the knowledge-kalyāṇa,

and constructed the samavasaraṇa adorned with the mānastambha (honour pillar) and various

other ṛddhis (splendours). (48)

The Samavasaraṇa Community of Munisuvrata

Led by Malli (the first gaṇadhara), there were eighteen gaṇadharas; five hundred eleven

munirājas who knew the eleven aṅgas and fourteen pūrvas. (49)

There were twenty-one thousand venerable teacher-munis (śikṣaka-munis), and one thousand

eight hundred avadhi-jñānīs. (50)

Equally one thousand eight hundred kevala-jñānīs; two thousand two hundred with vikṛiyā-

ṛddhi; one thousand five hundred manaḥ-paryaya-jñānīs; and one thousand two hundred

debate-masters — making the total number of munirājas thirty thousand. (51–52)

Led by Puṣpadattā, there were fifty thousand Āryikās; one lakh Śrāvakas; three lakh Śrāvikās; a

countable number of animals (tiryañcas); and countless devas and devīs. In this way he

expounded the dharma as lord of twelve assemblies, wandering for many days in the

Āryakṣetra. (52–53)

Liberation of Munisuvrata

When his lifespan reached its last month, he arrived at Mount Sammeda and assumed the

pratimā-yoga (meditational posture) with five thousand munis. Having been in the state of

equanimity throughout meditation and holding a firm vow (tela niyama), on the fifth day of the

bright fortnight of Phālguna, in the Bharaṇī constellation, in the evening, he destroyed the

karmas and came to rest in the Tanuvāta. (61–62)

At that very moment the Indra and other devas descended from heaven to celebrate the

nirvāṇa-kalyāṇa, and worshipping and purifying that sacred ground with fragrant substances

such as gandha and akṣata, they made it holy. (63)

In this ocean of saṃsāra, birth and death are the waves; it is filled to the brim with the salt-

water of suffering; sinful desires are its whirlpool-pits; it is ever increasing by the moon of

mithyātva (wrong-belief). The Lord Mallinatha who, collecting the gems of virtues and driving

away the crocodiles of the body, crossed this ocean of saṃsāra in the boat of dhyāna

(meditation), and having gone above the loka came to rest there — he who taught the greatpath of this liberation, who is bowed down upon by all, and to whom all virtues have come and

declared themselves — may that spotless Lord Mallinatha grant mokṣa-wealth to all of us. (64–

65)

[Note: The verse above invokes Mallinatha in closing praise, referencing both Munisuvrata and

Mallinatha. The narrator is now transitioning to the praise of Munisuvrata specifically:]

He who was formerly King Harivarma; who then bound the tīrthaṅkara-nāma-karma by

contemplating the sixteen cause-contemplations; who thereafter, with the samādhi-maraṇa

(peaceful death), cast off the body and became the Ahamindra of the fourteenth heaven — the

one for whom the five kalyāṇakas were to occur; and who then descended and, born in the Hari

lineage, became the Lord Tīrthaṅkara — may that Śrī Munisuvrata-nātha bestow wealth on all

of us. (60)

Harisheṇa Cakravartī — Ninth Universal Emperor

In this very era of the Tīrthaṅkara Munisuvrata, the Cakravartī Harisheṇa arose. In his third

previous birth, during the era of Tīrthaṅkara Anaṃtanātha, he was a great king. For some reason

becoming dispassionate, he performed severe austerities and — casting off his body through

the samādhi-maraṇa — was reborn as a deva in the Sanatkumāra heaven in a vimāna named

Suviśāla, with a lifespan of six sāgaras. Having enjoyed the ceaseless pleasures of that heaven

and descending at the end of his lifespan, in the era of Tīrthaṅkara Munisuvrata, in the city of

Bhogapura, of the Ikṣvāku lineage, he was born as the excellent son Harisheṇa of King

Padmanābha and his queen Erā. (61–64)

His lifespan was ten thousand years and his body was twenty bows tall. In this manner he

attained the fullness of youth in due course. (65)

On a certain day, King Padmanābha went with Harisheṇa to the garden named Manohara to

pay homage to the Lord Anaṃtavīrya. Hearing the nature of saṃsāra and mokṣa, the king —

right there — desired to give up the kingdom and become peaceful. (66–67)

Desiring mokṣa, he handed the kingdom to his son Harisheṇa and — together with many kings

— received the samyama. (68)

Harisheṇa also performed the excellent practices of a śrāvaka, counting them as the second

step toward mokṣa, and returned to his city. (69)

The great Muni Padmanābha — performing fierce austerities in the dīkṣā-forest — attained

kevala-jñāna there and received the vow. (74)

Harisheṇa Becomes CakravartīOn that very day and at that very moment, the cakra, chattra (parasol), khaḍga (sword), and

daṇḍa (staff) jewels appeared in Harisheṇa's armoury (āyudhaśālā), and the kākaṇī, carma, and

maṇi — the three jewels — appeared in the Śrī-gṛha. The messenger brought both pieces of

news together; Harisheṇa's heart was greatly pleased. He gave the messenger satisfying

wealth, paid homage to the Lord, and desiring to worship the Lord, set forth. Having

worshipped and paid reverence to the Lord, he returned to his city. Arriving in the city, he

worshipped the cakra-ratna and immediately prepared to conquer all directions. At that very

moment in that same city, the four human jewels — the purohita (chaplain), gṛhapati (house-

master), sthapati (chief architect), and senāpati (army commander) — appeared; and the

Vidyādharas brought the three jewels of the elephant, horse, and kanyā (chief queen) from the

Vijayārdha mountain. (71–75)

The Gaṇabaddha devas brought, with great devotion, the great treasure-deposits (nidhis) that

had arisen at the river-mouths (where rivers meet the ocean). (76)

Together with those devas and his six-fold army, he went to all directions; conquered all;

accepted their finest jewels; and — having conquered all — returned to his own royal capital.

There the various devas, Vidyādharas, and kings began to serve him; and enjoying the ten kinds

of pleasures with comfort, he lived there for a very long time. (77–78)

On a certain occasion in the month of Kārtika, during the days of the Nandīśvara festival, after

performing the mahāpūjā (great worship) for eight days and observing a fast on the last day,

the king Harisheṇa was seated in the assembly on the roof of his palace. Seated there, he saw

the radiant autumn moon in the sky, and in a short while that moon was eclipsed by Rāhu.

Seeing this, he began to reflect: "Shame upon the state of this saṃsāra — this moon, the single

lord of the star-world, is full; and yet, wretched thing — even it is eclipsed. What then of the

destiny of the others, when the appointed time of inescapable fate arrives, and Vidhāta (the

Lord) plays?" (79–82)

Harisheṇa's Dispassion and Renunciation

[The text continues with Harishena's contemplation on impermanence, his reflection on the

meteor-like fall of even the greatest beings, his renunciation inspired by seeing a meteor-fall,

and his passing the kingdom to his son before taking monastic initiation. He then performs

severe austerities, destroys the destructive karmas, attains kevala-jnana and the nine-fold

superknowledges, wanders teaching, and at the end of his life destroys his three bodies and

attains the supremely pure state of the liberated. He was not diminished in body through

austerity, nor was he required to bow before anyone. (93-97)]

May the ninth Cakravartī Padma (who is also associated with this era — the narrative shifts) —

who is like Mount Mandara in his exaltedness, whose affection for enemies is mild, who shineslike the splendour of the moon, and who is the foremost of the nine Cakravartīs — be for the

happiness of all. (100)

He who in a former life was King Prajāpāla; who then, performing austerities, became the lord

of the Acyuta heaven; and who then, as Padma the Cakravartī, became the master of the entire

Bhārata region and the dwelling-place of many kalyāṇas; and who then attained the supreme

state of mokṣa — may he bestow pure welfare upon all of us. (101)

The Story of Padma Cakravartī — Ninth Universal Emperor

In his third previous birth, in the city of Śrīpura in the Sukaccha region to the east of Mount

Suṣeru in this Jambūdvīpa, the soul of Padma was a king named Prajāpāla. He possessed all

those natural qualities that a king ought to have. (67–69)

In his kingdom, the people had none of the five kinds of distress — including anukti (non-

expression) — and therefore his subjects lived in happiness. (70)

Conquering all his enemies through his three-fold powers and pacifying all wars, that all-

conquering king enjoyed pleasures together with dharma and artha. (70)

One day, seeing a meteor shower, he was awakened to wisdom, and all the desired prosperities

— though beautiful to behold — he began to regard as swiftly perishing. (71)

He reflected: "Through my own foolishness I regarded these as permanent and enjoyed them

for a very long time. If this meteor had not fallen, I would have had to take many more plunges

into this ocean of saṃsāra." (72)

Having thought thus, he handed the kingdom to his son, came to the Muniraj Śivagupta

Jinendra, and — desiring mokṣa — received the two-fold samyama (both forms of right

conduct). Growing thereafter in austerities with excellent purities, he arrested the flow of

inauspicious karma, and in due course at the end of his life received the samādhi-maraṇa. (74)

Thus having given away his kingdom and purchasing through his own hand the Acyuta heaven

(the uppermost heaven), he was greatly satisfied upon beholding that heaven. (75)

At the end of his lifespan, departing from the Acyuta heaven, he was born in this Jambūdvīpa's

Bhārata region, in the country of Kāśī, in the city of Vārāṇasī (Benares), as the son Padma of the

Ikṣvāku king Padmanābha and his queen Rāmā. He had the name Padma and bore all the

praiseworthy marks beginning with the lotus. (76–77)

His lifespan was thirty thousand years; his body was twenty-two bows tall; his bodily radiance

was like gold — such that even devas prayed to see him. (78)Through the rise of meritorious karma — either in due course or through his own valour — he

attained the Cakravartī position, and without any obstacle or assistance from another, he

enjoyed the ten kinds of pleasures for a very long time. (79)

He had eight daughters — the foremost being Pṛthivīsundarī — all of them virtuous, and that

Cakravartī, in his joy, gave them to the sons of the Vidyādhara Suketu. (80)

In this manner his time was passing happily. One day, on seeing a cloud in the sky — itself

glorious in an instant and then gone — he generated right-belief that made his birth

worthwhile. (81)

[The narrative then describes a Śūnyavādī (nihilist philosopher) whom Padma encounters and

converts to belief in the ātman through the following reasoning:] (82 ff.)

"That consciousness (cetanā) that experiences 'I am happy, I am unhappy' — that pure

consciousness is utterly distinct from rūpa (form) and other material objects. That in which

consciousness resides is the ātman; it is different from the body; and it is experienced through

self-awareness. (90–91)

"Other people too perform intentional actions — for this very reason the existence of the ātman

in them is inferred; therefore the ātman is a separate reality. And since the memory of previous

births occurs and since their existence is established, the reality of another world (paraloka)

must also be accepted. (92)

"Just as the intellect arising from youth is produced by the intellect existing before that age,

and that same intellect in turn produces the future intellect — meaning that the same intellect

functions both as cause and effect — so too the first-moment intellect of this birth is produced

by its causal intellect of the previous birth; and the last-moment intellect of this birth will

produce the intellect of the next birth. In this way, the existence of future births must also be

accepted, seeing the cause-and-effect intellect of saṃsārī beings." (93)

Having spoken these reasonings and others, the Cakravartī made that nihilist accept the

conviction of the ātman's existence, and then — having abandoned all attachment through his

own ātman — he handed the kingdom to his son, and — together with Suketu and many other

kings — received the samyama in the presence of the Muniraj named Samādhigupta. (94–95)

Having successively produced the purified states (viśuddha-pariṇāmas) in ascending order, he

destroyed the ghātiyā-karmas; then, bearing the nine new powers of a kevalī (omniscient), the

Lord wandered in excellent fashion; and at the end of his lifespan, having destroyed the three

gross, luminous, and karmic bodies, he attained the status of the liberated (parabheda-vara-

pada). (96–97)May that Lord — who was greeted with joy by many crowned kings and who had attained

supreme excellence — having received right-belief, be for the attainment of us all; may that

one who is like Mount Meru in exaltedness, whose affection for enemies is mild, who shines like

moonlight, and who is the foremost of the nine Cakravartīs, be for the happiness of all. (100)

The Seventh Baladeva–Nārāyaṇa–Pratinārāyaṇa Triad

In this same era of the Tīrthaṅkaras, the seventh Baladeva and Nārāyaṇa arose. In their third

previous birth they were royal sons in the city of Ayodhyā. The father did not love them,

therefore leaving them out, he — out of his own affection — gave the prince-regent position

(yuvurāja-pada) to the younger brother. (102–103)

But both those brothers thought that this was all done by the minister; thinking thus, they

became greatly angry. They formed an enmity with the minister, and then, becoming followers

of the Dharma-tīrtha, became disciples of the Muni Śivagupta, received the samyama,

performed austerities, and at the end of their lifespan were reborn as devas in the Saudharmā

heaven in the vimāna called Suviśāla. (104–105)

Descending from there, in the city of Vārāṇasī (Benares), in the Ikṣvāku lineage — the pride of

that lineage — from King Agniśikha's queens Aparājitā and Keśavatī, the two princes were

born. The elder was named Nandimitra and the younger was named Datta. (106–107)

Their lifespan was thirty-two thousand years; their bodies were twenty-two bows tall. One's

body had a radiance like the moon and the other's was like an indranīla (sapphire) gem — in

this way both brothers were growing in due course. (108)

The soul of the minister of the previous birth had, after wandering in the ocean of saṃsāra, in

due course become the lord of the city of Mandara on the Vijayārdha mountain; his name was

Balīndra and he was the sovereign of all Vidyādharas. On a certain day, the obstructive Balīndra

— in his arrogance — sent word to Nandimitra and Datta: "Your great and famous elephant

named Bhadrakṣīrodana, which is worthy only of me — send it." (109–111)

Hearing this, the two brothers sent word in reply: "If he gives us two daughters, we too can give

him that elephant; if he does not give daughters, we too will not give our elephant." In this way

they sent back sharp words. Hearing this, Balīndra — imitating the fury of Kāla (Time) — also

became ferociously angry and prepared to fight those two. (112)

At that time, the king of the Vidyādharas named Kesarīvikrama — lord of the city of

Surakāntāra on the southern range of the Vijayārdha mountain, the elder maternal uncle of

Datta through his mother Queen Keśavatī — had once duly accomplished two great vidyās on

Mount Sammeda: the Siṃhavāhinī and the Garuḍavāhinī. He gave both those vidyās to the two

princes and, counting them as brothers, rendered them assistance. (112–116)Thereafter a great battle broke out between Balīndra and those two brothers — a battle that

began to destroy the entire people like the end of the cosmic era. (117)

A great illusory (māyāmayī) battle ensued between the Baladeva (Nandimitra) and Śatabali

(Balīndra's son), and in the end the Baladeva brought him to the mouth of death. (118)

Seeing this, Balīndra too became angry and — like a hawk (koṣika) — hurled his cakra at the

Nārāyaṇa (Datta). (119)

That cakra went around the Nārāyaṇa three times and came to rest on his right hand; then the

Nārāyaṇa Datta, with that very cakra, killed Balīndra and cut off his head. (120)

Thereafter those two heroes gave a universal proclamation of fearlessness (abhaya-ghoṣaṇā)

to all, and wielding the cakra they began to protect the earth of all three continents. (121)

For a long time they enjoyed happiness. At the end of his lifespan the Nārāyaṇa bound the

terrible nāraka-āyu (hell-life karma) and, dying, descended to the seventh hell. (122)

The Baladeva too, becoming dispassionate at the death of the Nārāyaṇa, took dīkṣā in the

presence of the Lord Sambhūta, and together with many kings, having become a kevalī

(omniscient), attained liberation. (123)

Thus, of those who were first famous royal sons in the city of Sāketa (Ayodhyā); who then took

dīkṣā and at the end of their lifespan became devas in the Saudharmā heaven; and who then,

descending, became the Baladeva Nandimitra and the Nārāyaṇa Datta — jewels of the Ikṣvāku

lineage in Vārāṇasī — of these two, Datta went to the seventh hell after death, and Nandimitra

attained the prosperity of kevala-jñāna — that is, was liberated. (124)

He who was first a royal minister, wandering in the ocean of saṃsāra for a very long time; who

then became King Balīndra, sovereign of the Vidyādharas; and who was killed at the hand of

Datta and descended to hell — from this story, the noble ones should entirely give up the

practice of enmity and holding grudges. (125)

Thus ends the Sixty-Sixth Parva, which concludes the Purāṇa of Baladev Datta-Vāsudeva and

Balīndra-Prativasudeva, in the new Hindi rendering.

The Story of Lord Mallinatha, Nineteenth Tīrthaṅkara

InvocationMay the Lord Mallinatha — who vanquished Moha (delusion), that foul wrestler, just as a lion

vanquishes an elephant, and whose name (malli) means also the jasmine — remove the thorns

(śalyas, i.e., the defiling blemishes) from all of us. (1)

Previous Birth of Mallinatha — King Vaiśravaṇa

In this same Jambūdvīpa, to the east of Mount Meru, in the Vatsakāvatī region, in the city of

Vītaśoka, there was a king named Vaiśravaṇa. He was born in a great lineage and was revered

for his great qualities; the earth was in his dynasty like clay in the hands of a potter. (2–3)

The greatest benefit (yoga — obtaining what one does not have) of that king accrued to his

people, because he served that people through his treasury, his fortress, and his army. (4)

He protected his people in times of danger and led them on the right path through

punishment; and in this manner, with meritorious karma ever rising, he long enjoyed that

Lakṣmī of the kingdom — like a new bride — with great affection. (5–6)

On a certain day, that king of liberal wisdom went outside the city to see the beauty of the

forest at the beginning of the rainy season. (7)

There was a banyan tree that had spread its many branches and sub-branches, occupied a

great extent of ground, and was served by many birds (dvija — a word that means both birds

and brāhmaṇas). Seeing it, the king showed it with wonder to those near him and said: "Look!

Look! See its expanse! It seems to be imitating me in its height and its rootedness." Having said

this, he went forward to another forest; and having wandered there and returned by the same

path, (8–10)

On his return he saw that the banyan tree had been burned to its roots by a lightning strike.

Seeing this, he began to reflect: "In this world, whose roots are truly firm? Or whose expanse is

truly great? Or who has what kind of height? Even this mighty, deeply-rooted, tall, and wide

tree has come to this state." He became absorbed in such reflections and was frightened by the

condition of the saṃsāra. (11–12)

He handed the kingdom to his son, and going to the Muni named Śrīnāga who was seated on a

mountain called Śrīnāga, he drank the medicine of the dharma-elixir. (13)

Together with many kings he received dīkṣā, performed fierce austerities, mastered the eleven

aṅgas with wisdom according to due method, and contemplated the sixteen-cause

contemplations — binding the tīrthaṅkara-nāma-karma. He performed austerities for a very

long time; at the end, renouncing all possessions, he became an Ahamindra in the Aparājita-

class of the Anuttara vimānas. His lifespan there was thirty-three sāgaras; after sixteen and a

half months he breathed once; once in thirty-three thousand years he took the mental

ambrosia-food. In this manner he resided there for a very long time. (14–15)Birth of Lord Mallinatha

In this very Bhārata region, in the Vaṅga country, the king [of the Ikṣvāku lineage in the city of

Mithilā] had a queen of great honour named Prajāvatī — comparable to Lakṣmī in beauty. A

shower of gems and ambrosia came — the devas performed the customary rites of the

descent-kalyāṇa of the Tīrthaṅkara who was to be born. (19–20)

The great Indrāṇī arrived and, casting the Lord's mother into an illusory sleep, gave three

pradakṣiṇās to the mother, paid three reverences, placed beside her an illusion-made child, and

taking the true Lord into her arms she mounted the Indra's hand. (400–401)

With her soft arms she placed the Lord in the Indra's hand; and the Indra placed that Infant

Supreme Lord upon the head of the elephant Airāvata. Placing the Lord upon the summit of

Mount Meru as before, the Indra performed the abhiṣeka with the waters of the Kṣīramahā-

sāgara, and dressed him in garments and ornaments. Though the Lord was himself the

supreme ornament of all ornaments, those garments and ornaments were put on him purely

as a matter of custom. (403–405)

Understanding that since this Lord brings śānti (peace)… Wait — [the text at this point refers to

Mallinatha's birth, where the Indra gave him the name Mallināth a]. (34)

Those devas then brought the Lord home, announced the given name, placed him in his

mother's arms, and then all departed each to their own place. (35)

One thousand crore years after the era of Arahanātha, the meritorious Mallinatha was born. His

lifespan is included in this same period. (36)

His lifespan was fifty-five thousand years; his body was twenty-five bows tall; his radiance

was golden. (37)

Life and Renunciation of Mallinatha

After one hundred years of the prince-period (kumāra-kāla) had passed, when the preparations

for Mallinatha's marriage were being made for the city to be decorated — with its fluttering

white banners and high toraṇas being set up everywhere — Mallinatha, in the midst of all this,

saw the beautiful palanquin (vimāna) named Aparājita of his former birth and was reminded of

it. That dispassionate love then arose in him, and that greatness also returned. (38–40)

"From where has this come? And where is it now?" — in this manner reflecting, the king

became entirely dispassionate from the vision of such transience. He set forth for renunciation.

(40)

He attained the sovereignty of all six continents (ṣaṭkhaṇḍa-pṛthivī), with the cakra-ratna

(wheel-jewel), fourteen ratnas, and nine nidhis already having appeared for him. (48–50)After six years of the chadmastha (pre-omniscient) state, in the former Śvetavana (white

forest), seated under an Aśoka tree with a two-day fast, on a morning auspicious like his birth-

day with auspicious constellations — through the destruction of the three ghātiyā-karmas

(including mohanīya karma which is destroyed first) — kevala-jñāna arose in him there. (52)

Awakened as if by that very kevala-jñāna, all the Indra-devas came together and worshipped

that omniscient Lord. (53)

The Samavasaraṇa Community of Mallinatha

In his samavasaraṇa, led by Vijñākha, there were twenty-eight gaṇadharas; five hundred fifty

śruta-kevalīs; twenty-nine thousand teacher-munis (śikṣaka-munis); and two thousand two

hundred venerable avadhi-jñānīs. (54–55)

Two thousand two hundred kevala-jñānīs; one thousand four hundred debate-masters; two

thousand nine hundred adorned with vikṛiyā-ṛddhi; one thousand seven hundred fifty manaḥ-

paryaya-jñānīs — making all munirājas forty thousand in number. (56–57)

Led by Bandhuṣeṇā, there were fifty-five thousand Āryikās; one lakh Śrāvakas; three lakh

Śrāvikās. (58)

Besides these there were countless devas and devīs, and a countable number of lions and

other animals. In this way the blessed Lord was gracing his twelve assemblies. (59)

The Lord Mallinatha — whose divine voice (divya-dhvani) was renowned — wandering in

accordance with the requests of the bhavya souls, taught them the path to mokṣa. (60)

When one month of his lifespan remained, he arrived at Mount Sammeda with five thousand

munis, assumed the pratimā-yoga, held meditation, and on the fifth day of the bright fortnight

of Phālguna (Phālguṇa śukla pañcamī), in the Bharaṇī constellation, in the evening — having

destroyed his karmas — he went to rest in the Tanuvāta. (61–62)

At that moment the Indra and other devas descended from heaven and celebrated the

nirvaāṇa-kalyāṇa, purifying the sacred ground with the incense of gandha and akṣata. (63)

In this ocean of saṃsāra where birth and death are the waves... [closing praise of Mallinatha as

composed in the original] — may the unblemished Lord Mallinatha grant all of us the wealth of

mokṣa. (64–65)

He who was first born as King Vaiśravaṇa; who then became an Ahamindra in the Aparājita

Anuttara-vimāna; who then conquered the entire army of the wicked enemy Moha; who thenbecame the Lord Tīrthaṅkara — may that Śrī Mallinatha bestow upon all of us immeasurable

happiness. (66)

Padma Cakravartī — Ninth Universal Emperor (continued narration)

In the era of this same Mallinatha Tīrthaṅkara, the Cakravartī named Padma arose. He, in his

third previous birth, in this same Jambūdvīpa to the east of Mount Suṣeru, in the Sukaccha

country's city of Śrīpura, was a king named Prajāpāla. He possessed all those qualities that

naturally belong to kings. (67–69)

[The narrative of Padma Cakravartī follows as summarized above in the Nineteenth Parva

section.]

The Seventh Baladeva–Nārāyaṇa Triad — Nandimitra and Datta

6g

Canto 68: The War at Lanka, Rama's Victory, and the Stories of Ravana, Lakshmana, and Sita

The Monkey Army's Assault on Lanka's Forests

[506–515] Lending strength to those who came to their aid, the monkey army, following

Ramachandra's command — an army so vast it could not be seen even with the eye of learning

— unleashed its valour upon the forest-guardians of Lanka. The forest-wardens, their arms

raised high, retreated into the city, and reported what had never been heard before. The

garrison-guards, coming forth to fight Hanuman, were struck down.

[506–515 cont.] The commanders of the opposing army issued orders and, in accordance with

them, began to kill. Then the mighty Hanuman, acquiring the form of a monkey, quickly leaped

across the ocean and overcame them. In his wrath he destroyed all of Ravana's forests, and

with great shouts filled the fearsome city. The demons, whose ranks of banners had been

unfurled through their powers, came against him. Seeing this, Hanuman, together with the

monkey chiefs, uprooted trees from the forest and beat down the demons with those very

trees.

[516] After this, Ramachandra asked Vibhishana: 'Ravana has not yet come to fight — what is

the reason?' Vibhishana replied: 'Ravana is not in Lanka.'

Ravana's Absence — His Ritual on the Mountain[517–519] Hearing of Vali's death and of the pride Sugriva and Hanuman had in their vidya-

powers, Ravana, to protect himself, had appointed his son named Indrajit. Having taken a fast of

eight days, he had brought all his senses under control and was seated on a mountain called

Adityapada, engaged in perfecting his great demonic vidyas (supernatural powers). He would

rise from there only once those great vidyas were fully accomplished.

[520] Therefore, Vibhishana declared, our task right now is to create an obstruction for him: let

us besiege Lanka and enter it. Ramachandra accepted what Vibhishana said.

[521–526] Then Sugriva and Hanuman each separately gave Ramachandra and Lakshmana four

of their own perfected vidyas — Garudavahini, Simhavahini, Bandhamochani, and

Hananavararni. Thereafter the two brothers, using the Prajnapti vidya, created many aerial

vehicles, and stationed their entire army on the plain outside Lanka city. When the Vidyadhara

princes, receiving Ramachandra's command, went to the mountain and began to fight,

Ravana's eldest son Indrajit grew angry and sent against them all the Vidyadharas and gods

whom he had formerly invoked, saying: 'All of you together, fight them.' But those gods, who

had been mastered and invoked in earlier times, began to say: 'Through the rise of your

meritorious deeds, for so many days we fulfilled all your wishes, but now your meritorious

karma is exhausted — therefore we can do nothing.' Thus those gods plainly told Ravana.

[527] Hearing this, Ravana said: 'Let you base gods go where you will — what work do you do

for me anyway? Through my own heroism alone I shall slay all these human-deer alongside

the Vidyadharas.'

[528–529] For the proud, it is a matter of shame to accomplish one's goal with another's

assistance. Saying this in anger, Ravana came to the city at that very moment with Indrajit. See:

even if those who act wickedly are possessed of past merit, that merit — both what is past and

what is yet to come — perishes.

Ravana Emerges for Battle

[534–536] His chief sons were Indrajit, Indrakiti, and Indravarma; among the renowned

Vidyadharas were Mahamukha, Atikaya, Dhumukha, Mahabala, Khara-Dushana, and Dhuma.

Thus encircled by these as planets surround the sun of the summer solstice, Ravana rode forth.

[537–539] At that moment, longing to swallow all three worlds, he was scorning even the sports

of Death itself, reasoning thus: 'Rama and Lakshmana cannot stand before me for even a

moment. Can a rabbit or a jackal stand before a lion? Let this world exist without Ravana while

they yet live — but I can never govern the earth side by side with them.' Thus, reasoning his

own ill-omen within himself, Ravana advanced.

[540–542] Ravana was seated upon the shoulder of the great elephant named Mahagandha;

the flags bearing the demon's emblem fluttered behind him as the wind blew against them;

before him blazed the wheel and canopy outshining even the sun; the sound of countless

kettledrums filled every direction; even the trumpeting of the elephants could not be heardabove it. Thus, swollen with pride, Ravana stood ready for war. And on the other side,

Ramachandra, upon hearing of Ravana's advance, was himself moved with revulsion.

[543–546] He became irresistible; with the fire of his wrath he began to burn the enemy; from

the corners of his eyes blazed a train of arrows of scorching sight; and he was flinging them at

speed like fiery embers in all directions for battle. He possessed the fifth division of the army

acquired through the collection of great vidyas; his palm-tree banner shone brilliantly; and he

rode forth seated on the elephant named Anjanaparvata. Likewise, Lakshmana rode forth on

the elephant named Vijayaparvata, like the eastern mountain of sunrise; his Garuda-emblem

banner was flying; and from his face issued the breath of a snake from sheer power. The two

brothers first paid reverence to Sri Jinendra, the destroyer of all obstacles.

[547] Then, accompanied by Sugriva, Hanuman, and other Vidyadhara lords, they set out like the

sun and moon to destroy the darkness of the enemy.

[548–551] The two brothers shone like the two doctrines of right-conduct; they were slayers of

the arrogant and the foolish. Having divided their army to face Ravana, they stood on the

battlefield, striking fear into their enemies. The great sound of kettledrums, the response of the

war-drums, and the pitiless blows of weapons — all echoed through caves and hollows on all

sides. The trumpet of elephants and the neighing of horses, combined with the roars of

warriors, heightened the great terror.

The Armies Described

[553–558] The horses came swiftly, their hooves seeming to dig up the earth; their saddles

were made of strings, chamars hung from them, so they appeared like great kings; or perhaps

they were servants faithful unto death, biting at their grain as though eating; with the sweet

sound of their tiny bells they seemed to proclaim the victory of their own army without ceasing.

[559–575] Clothed in armour like wings, those restless horses seemed to want to leap into the

sky; they showered the earth with their foam-flowers, as if worshipping the ground for their

foot-dancer's dance. They were bred in Arabia, Kashmir, and Valhika; their riders' hands held

blazing raised swords whose rays gleamed; like waves born of the vast ocean of the great army

they moved; and with the ornament of their loud neighing they spread terror among the

enemies. Besides these, the great chariots advanced — their flags streaming with a favourable

wind, their vessels filled with weapons, their high-raised banners flying — like ships in the

ocean of battle. 'If the chakravarti Ravana is called heroic on account of a single wheel (chakra),

we have two wheels' — thinking thus, the chariots that attacked in all directions came rushing

headlong into the battle. The elephants, with their vast bodies like mountains in the vanguard,

advanced like moving mountains on all sides. The flags, driven by the wind from behind, flew

toward the enemy as if eager to leave their poles and go to fight; or as if driving away the

clouds that had gathered on the clear sky; or as if chasing away the rays of the hidden sun. Or:

holding to their poles, they seemed to follow the path of elders, or to walk the path of sages, as

they were raised at the proper hour. Then dust rose and spread on all sides, as if the earth,

burdened by the weight of the armies, were sighing; or as if false knowledge had spread todestroy true knowledge; or as if some great danger had come to obstruct the battle; or as if, like

one who did not accumulate merit in a former life, it was unpleasant to all eyes.

The Battle

[579–591] Some warrior was repaying his debt — reasoning: 'I have received much wealth from

the king in exchange for my life; now is the time to repay it.' The servants' connection with the

battle is one purpose; gaining renown is another; receiving the warrior's destiny is a third —

these three fruits are obtained. Thinking 'I shall neither see death nor dishonour among my

soldiers,' some warrior fought and fell first himself. With great fury the warriors were fighting

fiercely on both sides, with all manner of weapons. The arrows, shot from both sides, broke one

another in mid-flight and fell far — hurling the bowstring far away. The wicked man's virtue is

not counted as virtue. The arrows had no enmity with anyone and received no fruit from it, yet

they slew the enemy. For such is the fate of sharp men who act on the prompting of others.

[592–604] Many sinful Vidyadharas, treating their own lives as straw, were killing one another

like birds who have taken each other as enemies. Many archers were felling elephants as tall as

mountains with sharp arrows aimed at vital points. One warrior had felled an elephant with a

single arrow piercing its vital spot — for this reason those who desire victory seek out men who

know the secrets of the enemy. Some warrior, stunned by a blow and drenched in blood, came

to — awakened by the breath of approaching vultures — and began to slay many again.

Another warrior, feeling that divine maidens were leading him in triumph, rose laughing, then

fell unconscious again in mid-step. The battlefield was filled with arrows, resonant with battle-

instruments; headless trunks danced perpetually there; a canopy of arrows covered it. In it,

some warrior, all his entrails spilling out and honored by streams of blood, was as if forcibly

marrying Vira-Lakshmana (the goddess of heroic glory) and drawing her toward him. Dakinis

danced wildly there; jackals howled, terrifying, sparks flying upward from their open mouths.

Groups of demonesses, with upraised scissors and dangling, swaying skulls, vomited up all the

blood they had drunk in excess. With the flying of great sharp arrows and narachas (iron-

shafted arrows) and many other weapons, even the sun's orb was robbed of its brilliance and

power. Just as the followers of Syadvada (Jain logic) overwhelm the hosts of false

philosophers, so Ramachandra's army dispersed Ravana's. Thus many days passed with the

battle raging.

[605] Many had died, many had been wounded, and many sinners unable to give up their lives

lay there with their breath in their throats.

[613–616] Seeing the severed head (a piece of illusion created by Ravana), a wave of grief arose

in Ramachandra's heart. Then Vibhishana saw the festive fighting in Ravana's army, and spoke

the truth to Ramachandra: 'My lord! Sita is a woman of virtue; no one but you can touch her —

this is only Ravana's illusion; do not grieve for a moment.' Trusting Vibhishana's words,

Ramachandra, with great speed, began to destroy Ravana's army as a lion destroys a herd of

elephants, or as the sun destroys a mass of darkness.

The Aerial Battle — Ravana's Magic War[617] Then Ravana, abandoning open war, desired to fight by illusion, and flying up, entered the

courtyard of the sky with his sons.

[618–622] Seeing that Ravana was difficult to behold in that battle, the ever-shrewd

Ramachandra and Lakshmana took the Simhavahini and Garudavahini vidyas — that is, they

mounted the chariots of those vidyas — and were ready for battle. Along with them all their ally

Vidyadharas were ready: Ramachandra against Ravana, Lakshmana against Indrajit, Sugriva

against Kumbhakarna, Hanuman against Ravikiti, Kamalaketu against Khara, Angada against

Indraketu, Kumuda (renowned in battle) against Indravarma, the clever-illusionist Nila against

Khara-Dushana — and so the many warriors of the spirited Ramachandra fought in the illusory

battle against Ravana's foremost men.

[623–628] At that moment, Indrajit saw that Ramachandra was pressing Ravana hard and

humiliating him, and so, like Ravana's very life, he thrust himself between them. But

Ramachandra gave him a heavy blow of his weapon. Seeing this, Ravana grew furious and,

charging forward with weapons, came upon Ramachandra. In that instant, Lakshmana very

swiftly stepped between the two. Then Ravana, mounted on an illusory elephant, enclosed

Lakshmana in a cage of iron-shafted arrows — but Lakshmana, who bore the Garuda banner,

was vastly powerful through the Praharavararni vidya; like an arrogant young lion he was

unstoppable by enemy elephants; and by his own vidya he broke through that cage and

emerged. Seeing this, Ravana grew even more furious and in his anger ordered his trusted

wheel to act. At that moment, Narada and others in the sky began to roar with lion-cries. That

wheel, having circumambulated reverently, came to rest like direct embodied heroism on

Lakshmana's right hand.

[629–630] With that very wheel, Lakshmana severed Ravana's head into three pieces and

brought it under his control. Now Ravana had already bound a hellish lifespan to himself

through his misdeeds — thus he attained the terrible hell-destiny, full of manifold suffering.

For what other destiny can befall the sinful?

[631–632] Then Lakshmana sounded the conch of victory and proclaimed amnesty to all the

remaining enemies — for such is the dharma of victorious kings. At that moment Ravana's

surviving ministers and others, darkened like bees, took refuge at the lotus-feet of

Ramachandra and Lakshmana.

[633] Comforting the queens — Mandodari and others — who were weeping with grief, and

extinguishing their sorrow, the two brothers appointed Vibhishana as king of Lanka.

[634] And all of Ravana's royal glory was surrendered to Vibhishana. Thus Ramachandra and

Lakshmana, becoming Baladev and Narayan, became the lords of the three divisions of the

earth.

Sita Reunited with Rama

[635–636] The virtuous Sita was sitting in the Ashoka grove and upon hearing of

Ramachandra's victory in battle, was greatly rejoiced. Vibhishana, Hanuman, Sugriva, and otherchief men went to her, paid their respects in due manner, and informed her of the news of

victory.

[637–642] Just as a great jewel is set into a necklace, or as skilled poets bind beautiful meaning

to their words, or as good men connect their minds with the virtuous — so Sita, like a second

Lakshmi, was reunited with Ramachandra; for indeed, through the bond of good servants and

friends, one's wished-for goals are accomplished. Janaki had been suffering boundless grief

from not seeing her beloved; Ramachandra's heart too was troubled by the sorrow of Sita's

separation. Therefore when they saw each other they were greatly joyful. Ramachandra, having

obtained Sita as his third Mitra-nature, and Sita having obtained Rama, they inquired of each

other about everything from the time of separation onwards; and they told each other their

respective joys and sorrows. 'Ravana was the wrongdoer, he was killed; and this Sita is sinless'

— reasoning thus, Ramachandra accepted Sita. For the righteous always act according to

reason.

Coronation at the Pitha Mountain

[643–645] Then the two brothers, emerging from Lanka, halted on a beautiful mountain named

Pitha. There the lords of gods and Vidyadharas, with their own hands, performed the brothers'

abhisheka (coronation bath) with the waters of all holy tirthas, filling one thousand and eight

great golden pitchers. At that place Lakshmana lifted the Koti-stone (a stone of immense

weight), and rejoicing at this mighty feat, Ramachandra let out a lion-roar.

[646] The Yaksha residing there, named Sunanda, joyfully worshipped the two brothers and

presented to Lakshmana a sword named Saunandaka, the equal of the chakra.

The Digvijaya — Conquest of All Directions

[647–657] Then the two brothers went along the bank of the Ganga and, near the source of the

Ganga, set up camp in the forest. Lakshmana, mounting his chariot, entered the ocean through

the great gate, curbed his feet slightly, aimed his arrow bearing his own name at the abode of

the Magadha deity, and released it. The Magadha deity, seeing the arrow and judging himself to

have little merit, praised Lakshmana as the great chakravarti and presented him with a

necklace of gems, a diadem, earrings, and that very arrow. Thereafter, going along the ocean-

shore, they reached the great gate named Vaijayanta and, as described before, subdued the

deity named Varatanu. From that deity Lakshmana received bracelets, arm-ornaments, a crest-

jewel, a beautiful garland with a shining crown, and a girdle. Then both brothers with their army

advanced toward the west and, entering the ocean through the gateway of the Sindhu,

subdued the deity named Prabhasa as before. Prabhasa gave to Lakshmana a garland of

Santana flowers, a pearl-netted pendant, a white umbrella, and many other ornaments. After

this, going along the Sindhu bank toward the west, they proclaimed their command to the

Mleccha inhabitants of the western region and took possession of all choice things there. Then

turning their faces toward the east, they subjected the Vidyadharas of the Vijayardha mountain,

along with their elephants, horses, weapons, Vidyadhara daughters, and many gems; the

victorious princes made the Mleccha kings of the eastern region their tribute-payers.[658–661] Thus the Chakravati Lakshmana made sixteen thousand paттabandha kings, one

hundred and ten renowned city-lords, the Vidyadharas, and the gods of the three divisions his

obedient subjects — and in forty-two years completed his digvijaya of all directions. At that

time the gods, Vidyadharas, and earthly beings joined their hands in service; the elder brother

Ramachandra went before him and the chakra accompanied him. Thus, adorned in every

auspicious garment and ornament, like the city's invited bride, Lakshmana entered Ayodhya

like Indra.

[662–677] Then, at a pure and auspicious moment, the chief men of humans, Vidyadharas, and

Vyantara gods assembled together, seated the illustrious Rama and Lakshmana on the throne,

and performed the abhisheka with the waters of all tirthas filling one thousand and eight great

golden pitchers. Having thus installed them on the sovereignty of the three divisions, they

prayed: 'May your Lakshmi ever increase, may your fame spread and pervade all directions.'

Having thus prayed, they adorned them with great gem-studded crowns and jewel ornaments,

and with great longing offered many blessings and worshipped them. Lakshmana had sixteen

thousand queens, headed by Prithvisundari, bright as Lakshmi; Ramachandra had eight

thousand beloved queens headed by Sita. There were sixteen thousand kingdoms, sixteen

thousand vassal kings, nine thousand eight hundred and fifty dronamukhas (regional capitals),

and twenty-five thousand pattanas (trading towns). There were twelve thousand karvatas

(hamlets) that gave desired fruit, twelve thousand matambas, and eight thousand khetakas.

Forty-eight crore great villages yielded great fruit, and there were twenty-eight islands within

the ocean. There were forty-two lakh great elephants and nine crore horses. There were forty-

two crore great heroic foot-soldiers and eight thousand Ganabaddha gods.

[673–677] Baladev Ramachandra's four great treasures were: the plough-weapon named

Aparajita, the sharp arrow named Amogha, the mace named Komadi, and the garland named

Ratnavataṁsi — each guarded separately by one thousand Yaksha gods. Likewise Lakshmana

(the Narayana) possessed seven treasures of endless brilliance: the chakra named Sudarshana,

the mace named Kaumudi, the sword named Saunandaka, the missile named Amoghamukhi-

Shakti, the bow named Sarnga, the great-voiced five-mouthed conch named Pancajanya, and

the great jewel named Kaustubha, blazing with the weight of its own radiance — each guarded

separately by one thousand Yaksha gods.

Dharma Teaching by Shivagupta Muni

[678–686] While the two brothers were living absorbed in the ocean of happiness, one day in

the forest named Manohara they had the darshana of the Jinaraja named Shivagupta. They

paid respect and reverence with deep humility. Then the devout and wise Ramachandra,

together with Lakshmana, asked about the nature of dharma. Shivagupta, whose four goals of

life are complete due to nearness to the self, who is free from the karma of Mohaniya and the

rest, whose chief activity is to confer grace upon those capable of liberation — he spoke,

gladdening that assembly with the moonlight of his words. He taught: in this world there are

nine categories of existence such as jiva etc., known through the means of pramana, naya,

nikshepa, and other methods of inquiry. The seven characteristics — in some sense existence,in some sense non-existence, etc. — are always present in those entities, to be understood

through primary and secondary perspectives (naya). He described the characteristic of the Apta

(true deity), gave a condensed account of the Margana stations, Gunasthanas, and types of

souls; he explained the duration of samsara; he made clear the nature of dharma in a manner

well-supported by logic; he explained the varieties of karma and their results producing

pleasure, pain, etc.; he revealed the causes of bondage and liberation; and he described the

nature of liberation and the liberated soul.

[686–687] Having heard this special teaching on dharma, all the wise men including

Ramachandra accepted the vows of an upasaka (lay practitioner). But Lakshmana, through the

fault of the nidana-thorns (vows tainted by a desire for worldly reward), was attached to

pleasures and had also already bound a fierce hellish lifespan — therefore he did not accept

right-vision or any vow.

The Brothers Transfer the Kingdom

[688–691] Thus, after spending some years happily in Ayodhya, the two brothers gave the

kingdom there to Bharata and Shatrughna, and went themselves with all their families to

Varanasi city, where they lived, putting even Indra's splendour to shame by their wealth. A son

named Vijayarama, like unto a god, was born to Ramachandra; and a son named Prithvichandra,

bright as the moon, was born to Lakshmana. Those two brothers, whose rise was renowned

and who were adorned with the fruits of the three Purusharthas, along with many other sons

and grandsons, passed their time happily.

Lakshmana's Ominous Dreams

[692–696] One day Lakshmana lay sleeping comfortably on his Nagavahini bed and saw three

dreams: first, a maddened elephant uprooting a great banyan tree; second, the sun seized by

Rahu sinking into the underworld; third, a portion of a great whitewashed palace falling down.

Waking from these, he went to his elder brother Ramachandra and with great humility narrated

all he had seen. The purohit, upon hearing them, spoke their meaning thus: the broken banyan

tree means Lakshmana will suffer some incurable disease; the sun swallowed by Rahu and

sinking into the nether regions means the destruction of the lifespan of things fit to be enjoyed;

and the fall of the lofty palace means Ramachandra's going to the ascetic forest.

[697–699] Knowing the true nature of things, Ramachandra heard the purohit's words in private;

being firm, heroic, and profound, no grief arose in his heart. Then the compassionate

Ramachandra, seeing both worlds' benefit, proclaimed: 'In our kingdom no person may kill any

living being.' Furthermore, he performed a shanti-puja at the lotus feet of the Omniscient God

and gave to the poor whatever they wished.

[700–701] Then, due to the exhaustion of meritorious karma, within a short time — through the

rise of the Asata-vedaniya karma — Lakshmana was struck by a grave illness. That Chakravarti

Lakshmana, on the dark Amavasya of the month of Magha, died of that incurable disease and

was born in the fourth earth named Pankaprabha (the fourth hell).[702–704] Ramachandra, whose heart was scorched by the fire of grief born of Lakshmana's

bereavement, gathered himself through wisdom. Then he performed his younger brother's

funeral rites according to due custom, and with gentle words of joy comforted all the queens of

the inner quarters. He then publicly installed as king Lakshmana's eldest son Prithvisundara,

and with his own hands tied the crown on his head.

[705–706] The seven eldest sons of Sita — headed by Vijayarama, all possessing a sattvic

nature — each expressed their unwillingness for the royal Lakshmi. Therefore Ramachandra

gave the crown-prince position to his youngest son named Ajitanjaya, assigned to him the

Mithila realm, and himself became deeply detached from the world, the body, and all pleasures.

Ramachandra Takes Initiation

[707–711] He went to the forest named Siddhartha near Ayodhya city, which had become a tirtha

because the ascetic-welfare of Sri Vrishabhadeva had been accomplished there. There the

great ascetic Kevali Shivagupta was residing; from him Ramachandra thoroughly understood

the cause and result of samsara and moksha. Learning that Lakshmana had gone to the fourth

hell due to the fault of the nidana-thorn, his intellect became even purer; he relinquished the

attachment to Lakshmana; and through the Abhinibodha knowledge he attained the Ratna-

traya by inference. Then, together with Sugriva, Hanuman, Vibhishana, and five hundred kings,

and with one hundred and eighty sons, he accepted initiation.

[712–713] In the same manner, Sita the great queen, along with eight queens headed by

Prithvisundari, also accepted initiation before the Ajika (nun) named Shrutavati. Both kings

Prithvisundara and Ajitanjaya accepted the vows of shravakas (lay followers) and, bowing at

the lotus feet of the Jinaraja, re-entered their city properly.

[714–720] Ramachandra and Hanuman, following the path of liberation with full ability and

proper method, both became Shrutakevalin (masters of canonical scripture). The remaining

ascetics too became adorned and renowned with the seven supernatural powers — Buddhi

and the rest. After three hundred and ninety-five years of the veil-stage, Ramachandra

destroyed all the destructive karmas through the Shukla-dhyana (pure meditation), and the

Kevala-jnana — brilliant as the orb of the sun — appeared to him. At that moment the single

parasol and other attendant miracles (pratiharyas) appeared, and adorned with them, he began

to shower dharma-rain upon the crops of worthy souls. After spending six hundred years thus

adorned with Kevala-jnana, on the bright fourteenth of Phalguna, at dawn, seated on the peak

of the Sammeda mountain, he arrested the three types of activity through the third Shukla-

dhyana, and through the fourth Shukla-dhyana of absolute cessation he destroyed all

remaining non-destructive karmas, and with the destruction of the three bodies — together

with Hanuman and others — he attained the supreme state, that is, liberation.

[721–722] Some ascetics — Vibhishana and others — became Ahamindras in the Anudisha

heaven. Ramachandra's chief queen Sita, Prithvisundara, and several other nuns became

goddesses in the Achyuta heaven. The rest were born in the sixteen heavens. Lakshmana,emerging from hell, will in due course accept initiation and ultimately attain the Moksha-

Lakshmi.

[723] For it is right that those who bear the vow of initiation receive such a fruit.

[724–727] Those two brothers, who crossed the ocean as if it were the hoof-print of a cow, who

enclosed the enemy's city with their army as if it were a small cottage, who swiftly laid waste

the enemy's entire house like a field, and who rescued Sita along with her Lakshmi from the

enemy — praised by the bowing heads of the gods, Vidyadharas, and earthly beings placed as

footstools for their lotus-feet; who had cleared the southern half of Bharata of all thorns; who

were lords of the three divisions; who resided in Ayodhya; whose brilliance outshone even the

blazing midsummer sun; whose fierce heroic glory was ever busy stilling the rut of the

directional elephants at the world's ends — such were they. Those illustrious Baladev and

Kesava (Ramachandra and Lakshmana), adorned with the jewel-splendour of all the great

treasures, blessed by wealth that united yoga and bhoga, satisfied all supplicants, illuminated

the entire world with their valour like sun and moon, and together governed this earth for a

long time.

[728–731] Of these two, one now dwells at the summit of the three worlds in supreme

happiness; the other became lord of the fourth hell. Though their objects of enjoyment were

the same, it was the difference in their inner dispositions that caused this result — therefore

the wise should never make a nidana (a vow tainted by desire for future reward) as the foolish

do. Ravana's soul was earlier, in a previous life, born as a king named Naradeva in the country of

Sarasamuchchaya; departing thence and coming to this Bharata-kshetra, he was born in the

lineage of King Vinami, who had subjugated all the Vidyadharas — a licentious man, the ruin of

his own lineage, foremost among the malicious, his garland of heads blazing — this was

Ravana. Lakshmana's soul was formerly in this very kshetra a prince named Chandrachula in

the Malaya country, extremely wicked in conduct; then, having performed austerities, he

became a god in the Sanatkumara heaven; and coming thence he became the Ardhachakri

Lakshmana. Sita's soul was formerly a Vidyadhara woman named Manimati, who in anger at

the moment of death made a nidana; coming thence and spreading great renown, observing

fine vows, she became the great Sati Janaki (Sita). Ramachandra's soul was formerly a god

named Kanakachula, and then, bearing boundless power in the solar lineage, he became

Ramachandra. May those two — the eighth Baladev, Ramachandra, the abode of all

auspiciousness, free from all impure and inauspicious karmic rise, who made the entire world

bow, Veetaraga and Omniscient, the abode of all happiness — protect us all.

End of Canto 68 — The Episode of Muni Suvratatirthankara, the Harishena Chakravarti, Rama-

Baladev, Lakshmana (Lakshmidhar) Narayana, Sita, and Ravana. This completes the Twenty-

first Section (Adhikara 21) of the Uttara Purana.

Section B — Canto 69: The Life of Naminatha, the Twenty-first Tirthankara, and the Jaysena

ChakravartiOpening Invocation

[1] May Shri Naminatha, whose very name borne in the heart-lotus can grant liberation, who

has attained liberation himself, bestow the Moksha-Lakshmi upon us all.

The Previous Life — King Vasundhara

[74–77] In the northern direction, in the region of the Great Airavata kshetra, in the city of

Shripura, lived the wealthy King Vasundhara. One day, smitten with grief at the separation from

his beloved Padmavati, he went to the beautiful, delightful forest named Manohara, and there,

through the Sarvajna (omniscient) named Varcharmana, he understood the true nature of

dharma. He then entrusted the burden of his kingdom to his son Vinayadhara, and together

with many kings adopted the vow of restraint and performed fierce austerities. At the end,

observing sallekhana (fasting unto death), he was born as a god in the Mahashukra heaven.

[78–80] His lifespan there was sixteen ocean-periods (sagaras); having experienced the divine

pleasures there, he descended, and in the time of the very tirtha of Naminatha, was born as a

son named Jayasena to King Vijaya and Queen Prabhakari of Kaushambi city in the Vatsavijaya

country within the Ikshvaku lineage. His brilliance was the greatest of all; he was perfect in all

auspicious marks; his lifespan was three thousand years; his body was sixty cubits tall.

[81–91] His body blazed like refined gold. He was master of fourteen jewels; nine treasuries

served him; he happily enjoyed ten kinds of pleasures. This eleventh Chakravarti passed time

enjoying happiness. One day, lying in the upper chamber of his lofty palace with his inner

quarters, he saw a meteor fall and was immediately filled with renunciation. He reflected: 'See

— this shining object was up above just now, and then instantly, abandoning its two phases

and devoid of brilliance, it fell below. In the same way, my own brilliance is great and luminous,

yet this creature, filled with such pride and foolish in securing his own spiritual welfare, does

not act for his own benefit. He who remains submerged in pleasures that are transient and

never satisfying — that negligent man attains the same fate as this meteor, that is, a

downward fall.' Reasoning thus, that sharp-minded Chakravarti, having obtained the proper

time and opportunity, was ready to abandon the chakra and all the imperial sovereignty. He

was about to give the kingdom to his eldest son, but the son refused it as leftover. He then gave

it to his younger son, and accepting the vow of restraint from the Kevali named Varadatta along

with many kings, many supernatural powers appeared to him — Shrutabuddhi, austerity,

Vikriya (transformation), medicinal, and others, as well as the Charana-riddhi (power of

levitation). At the end, he observed the Prayopagamana-samnyasa (the ultimate fast unto

death); on the lofty Charana peak of Sammed Shikhar, observing samnyasa, he became the

supreme Ahamindra in the Jayanta-Anuttara heaven and for a long time enjoyed the pleasures

born of his excellent merit. After thirty-three ocean-periods there, having experienced the

divine pleasures and descended, he became the meritorious, excellent Jayasena Chakravarti;

and then, in the Jayanta heaven, became the Ahamindra, the treasure-house of many joys.

Thus Canto 69 — The episode of Naminatha Tirthankara and Jaysena Chakravarti — is

complete. This concludes the Twenty-second Section (Adhikara 22).——————————————————————————

Section C — Canto 70: Neminatha Tirthankara and the Victory of Krishna

Opening Invocation

[1–3] May Shri Neminatha — who points out the ten great dharmas beginning with supreme

patience (Uttama Kshama) as the spokes of the wheel of right-conduct, and who is the axle of

that dharma-wheel — grant us welfare. The Purana of Jinendras and Chakravartis produces

renunciation and increases merit, and the Purana of Balabhadras increases scriptural

knowledge — therefore I bow to this Purana for the purification of mind, speech, and body.

Having first performed an auspicious act (mangalacharan), I shall narrate the Harivamsa

Purana, following the Earlier Teachers as I have heard it.

The Stories of Previous Lives — Chitragati and His Brothers

[26–37] In this same Jambudvipa in the Vidheha region, on the northern bank of the Sitoda river,

in the Sugandhila country, in the city of Simhapura, King Arhahasa ruled; his queen was named

Jinadatta. Through the rise of merits accumulated together in a former life, both had been

granted all the equipment of sensual enjoyment, and so they were fully satisfied. Thus their

time was passing. One day the great queen, during the days of the Ashtanika festival,

worshipped Arhat-Parameshthi and prayed: 'May a son, the crown-jewel of my family, be born.'

With this prayer, she went to sleep happily at night. That lady of fine vows saw five dreams that

very night: a lion, an elephant, the sun, the moon, and Lakshmi being bathed.

[4–9] After the dream, a meritorious soul descended into her womb, and after nine months the

queen gave birth to a meritorious son. From the very time of his birth, no one was able to defeat

his father; therefore his brothers named him Aparajita ('Unconquered'). He grew in beauty and

all prosperity right up to youth and appeared as lovely as the king of the gods.

[12–14] One day the king heard from the forest-keeper's mouth that the Tirthankara named

Vimalavahana had come to the pleasure-garden named Manohara. Hearing this, he was moved

by devotion and went there with his inner quarters and retinue; he circumambulated, joined his

hands in reverence, bowed, worshipped with sandalwood, flowers, and unbroken grain, drank

the nectar of dharma-teaching, and at once, detached from pleasures, was filled with

renunciation.

[15–16] He gave the kingdom to his son Aparajita and, with five hundred kings, took up the fierce

ascetic path adorned with the seven-fold wealth (saptanga-sampada). Prince Aparajita, having

adopted right-vision, took the Anuvrata vows, and as Indra enters Amaravati, he entered his

own city adorned with Lakshmi.

[22–35] One day in the auspicious days of the Ashtanika of spring, King Aparajita was seated in a

Jain temple, worshipping it and singing its praises, and that intelligent man was himself

delivering a dharma-sermon. Then two Charana-ascetics (monks with levitation power) arrived

and took their seat. The king rose with great humility and paid his respects; seated nearby helistened to the dharma; then he said: 'O Revered Ones! I have seen you somewhere before.' The

elder monk replied: 'It is true — you have seen us.' He continued: 'Let me tell you where. O King,

hear! In the Gandhila country, in the northern range of Vijayardha mountain, King Suryaprabha

of Suryaprabha city ruled; his queen was named Dharini. Their eldest son was Chitagati, the

middle one Manogati, and the youngest Chapalagati — like the three Purusharthas of dharma,

artha, and kama, they brought their parents constant joy. In the same northern range of

Gandhila country, from King Arijaya and Queen Ajitasena of the city Aridama, a virtuous

daughter named Pritimati was born. She, through her vidya, defeated all the Vidyadharas of the

Meru mountain except Chitagati. Chitagati, after winning her in a svayamvara (speed-contest),

then said: "Accept my younger brother through your garland-choice." Hearing this, she said: "I

have not been conquered by you — since you first had a desire to choose another for yourself,

you are to be rejected by me." Hearing this, Chitagati was filled with dispassion, and going

before the Ajika named Nivritta, she took up the highest austerities. Seeing the maiden's

courage, Chitagati and his younger brothers also were filled with dispassion and, going before

the guru named Damavara, they accepted restraint. Having attained the eight purities, all three

brothers ultimately became Sāmānika gods in the fourth heaven.

[38–44] After experiencing many pleasures there for seven ocean-periods, the two younger

brothers' souls were born as Amitamati and Amitatejas, sons of King Gaganachandra and

Queen Gaganasundari in Gaganavallabha city of the Gandhila country, in the northern range of

Vijayardha mountain of Pushkallavati country in the eastern Videha region of Jambudvipa. Both

of us knew all three vidyas. One day our father went to the Pundarikini city; there he asked the

Tirthankara Svayamprabha about our past lives; the Tirthankara told everything. In that

connection it also emerged: where is the elder brother of our first birth? The Tirthankara

answered: 'His soul has become King Aparajita in the city of Simhapura and is governing

himself.' Hearing the Lord's words, both of us, near that very Tirthankara, took initiation, and

then out of affection from a previous birth we have come here to see you. You have until now

enjoyed all pleasures through the rise of your meritorious karma, but now your lifespan has

only one month remaining — therefore quickly remember your own welfare.

[45–47] The king, hearing these words, bowed to both the chief monks and said: 'Though you

are free from possessions, you are well-wishers of all — therefore out of affection from a

previous birth you have done me this great service.' After this the two monks went to their own

place.

[48–50] At that very moment King Aparajita properly gave the kingdom to Prince

Pritikarakumara, performed the Ashtanika worship, bade farewell to all his kinsmen, and

adopting the supreme Prayopagamana-samnyasa, attained an Ahamindra of great power in

the Pushpottara heaven of the sixteenth heaven with a lifespan of twenty-two oceans. That

meritorious soul, having long enjoyed the divine pleasures there and descended, was born as

the highly distinguished son named Supratishtitha to King Shrichandra and Queen Shrimati of

Hastinapura city in the Kurujangala country of Bharata-kshetra in this very Jambudvipa.[55–59] Some other day, King Supratishtitha, seated in the clear moonlit upper chamber of his

palace with his inner quarters, while observing the directions, suddenly saw a meteor fall;

seeing it he began to reflect on the momentariness of the world. He installed his eldest son

Sudrishti, adopted the Ratna-traya, and going before the Tirthankara Sumandara took initiation.

In due course he mastered the eleven angas; having contemplated the sixteen Karana-

bhavanās (purifying contemplations) he bound the pure Tirthankara-namakarma. At the end of

his lifespan, observing sallekhana-death on the lofty Charana peak of Sammed Shikhar, he

became the supreme Ahamindra in the Jayanta Anuttara heaven and there for a long time

enjoyed the pleasures born of the rise of excellent merit. After thirty-three ocean-periods,

having descended, he became the excellent Tirthankara-producing-soul in this Bharata-

kshetra.

Birth and Life of Naminatha

[25–31] The queen Vappila — worshipped by the raining of gems and other signs, served by Sri

and Shri and many other goddesses — was sleeping comfortably on the Ashvini-nakshatra

night of Krishna-dvitiya of Ashvina month. At that very time, in the last watch of the night, at

the moment of the God's descent into the womb, she saw the sixteen auspicious dreams

previously described; and at the end she saw a fine elephant entering her lotus-mouth.

Awakened by the auspicious royal drums of the morning, and attended by many celebrations,

she woke.

[28–31] She asked the king who possessed Desavadhi knowledge the meaning of those

dreams, and the king said: 'The Lord of the three worlds, the Tirthankara-Paramadeva, has

taken birth in your womb.' At that very moment the Indras and gods came; they celebrated the

Svargavatarana kalyana (festival of descent from heaven) and departed each to their own place.

On the dark tenth of Ashadha under the Svati nakshatra, that noble queen gave birth to the

radiant, excellent son — the lord of the three worlds. At that moment the Indra and gods arrived

and celebrated the birth-kalyana (Janmakalyana), and gave him the name Naminatha — the

destroyer of Mohaniya karma.

[32–34] Naminatha was born sixty lakh years after Munisuvrata's tirtha. His lifespan was ten

thousand years, his body fifteen bows tall, and his body's complexion was like gold. After

twenty-five hundred years of the prince-period, he received the royal abhisheka.

[35–59] He governed for five thousand years. One day those great and illustrious Lord went in a

forest for a walk, seated on the shoulder of an elephant like a second sun — at that time two

divine youths appeared in the sky, bowed to him and reported that in the Vatsakavati country in

the eastern Videha, in Susima city, a Tirthankara named Aparajita had been born from the

Aparajita heaven; all Indras had come to celebrate his Kevalajnana; in the assembly someone

had asked whether there was presently any Tirthankara in Bharata; the omniscient had replied

that in Mithila city of the Vanga country, the future Tirthankara Naminatha, coming from the

Aparajita heaven, had been born through the rise of his merits, and at present he is enjoying the

pleasures and enjoyments given by the gods. The Lord, receiving them, returned to his city;

there he repeatedly contemplated the events of previous lives and the future Tirthankara state,and the births of samsara. He reflected: 'This soul has from beginningless time bound itself in

bondage through its own actions; like a bird imprisoned in a cage, this soul is imprisoned in the

cage of the body; or as the mighty elephant itself brings a great post and is bound to it by its

own act, so this soul is bound, suffers many sorrows, and then becomes attached to those very

sorrows again.' Moved by such nirveda and samvega, he arose from his attachment to

pleasures; at that moment the Laukantika gods arrived and worshipped him. Through the

kshayopashama of karma, his praṇata sanjtvalana arose — that is, pratyakhyana-avararatna

and apratyakhyana-avarana were subdued — and obtaining the Ratna-traya, he gave the

burden of the kingdom to his son Suprabha. The Indra and gods arrived, performed the

abhisheka and worshipped the Diksha-kalyana. He then rode the palanquin named Manohara

Uttarakuru to the garden named Chitravana, took the two-day fast, on the dark tenth of

Ashadha under the Ashvini nakshatra at evening, together with one thousand kings, he

accepted restraint; at that very moment the fourth Mana-paryaya knowledge appeared to him.

On the day of breaking the fast, he went to Virapura; there King Datta of golden complexion

gave him the gift of food (ahara), and the five wonders appeared. After nine years of the veil-

stage, he was seated beneath a beautiful Bakula tree in his initiation-forest, taking a two-day

fast. On the full-moon (Purnima) of Margashirsha, in the afternoon, under the Ashvini

nakshatra, the Kevalajnana that reveals the entire world appeared to him; the Indra and gods

arrived and celebrated the Kevala-jnana kalyana.

[60–66] Naminatha had seventeen chief Ganadharas beginning with Suprabharya; four hundred

and fifty were versed in all eleven angas and fourteen purvas; twelve thousand six hundred

were good-vow-observing teachers; sixteen hundred possessed Avadhi-jnana; sixteen

hundred were Kevali-jnanis; fifteen hundred possessed the Vikriya-riddhi; one thousand two

hundred and fifty, free of all possessions, had Mana-paryaya knowledge; one thousand were

learned debaters — thus the total of all the monks was twenty thousand. There were forty-five

thousand nuns led by Mangini; one lakh male lay-votaries; three lakh female lay-votaries;

innumerable gods and goddesses; and enumerable tiryanchas.

[67–69] Thus Naminatha, adorned with twelve such assemblies, preaching the true dharma,

wandered throughout the Arya-kshetra. When his remaining lifespan was one month, he gave

up wandering and came to the Sammeda Shikhar; with one thousand monks he adopted the

Pratima-yoga. On the dark fourteenth of Vaishakha, at dawn, under the Ashvina nakshatra,

Naminatha attained moksha. At that time the Indra and gods arrived, celebrated his Moksha-

kalyana, and being greatly meritorious, departed each to their own abode.

[70] May Shri Naminatha — whose body blazed like polished gold, who waged war against the

Ghatia karmas and conquered all inauspiciousness, whom the bowed gods praised with cries

of 'Victory! Victory!', who is master of the learned disciples, who has destroyed all forms of

bodily existence — deliver us all from the terror of the ocean of samsara.

The Story of King Vasundhara — Genealogical Background

[74–92] In the northern direction, in the Mahairavata-kshetra, in Shripura city, the wealthy King

Vasundhara was ruling. One day he was deeply grieved by the separation from Padmavati; hewent to the beautiful forest named Manohara; from the Sarvajna named Varcharmana he

determined the truth of dharma; giving the burden of the kingdom to his son Vinayadhara, he

took initiation along with many kings. Performing fierce austerities, at the end with sallekhana-

death he became a god in the Mahashukra heaven. His lifespan there was sixteen oceans;

having enjoyed the divine pleasures he descended, and in this very Naminatha-tirtha period in

the Vatsavijaya country, in Kaushambi city of the Ikshvaku lineage, was born as a son named

Jayasena to King Vijaya and Queen Prabhakari — surpassing all in brilliance, complete in all

marks, with a lifespan of three thousand years and a body sixty cubits tall. His body blazed like

heated gold; he was master of fourteen great jewels; nine treasuries served him; he happily

enjoyed ten kinds of pleasures. This eleventh Chakravarti passed his time happily. One day,

lying in his high palace with his inner quarters, he was surveying the directions and saw a

meteor fall, and was immediately filled with renunciation. He reflected: 'See — this blazing

thing was high up just now, then instantly, having abandoned its two phases and become

devoid of brightness, it fell below. In the same way my own brilliance is high and bright, yet this

creature — proud in this way and foolish in securing his next life — does not act for his own

benefit. He who is absorbed in impermanent pleasures that never satisfy, that negligent man

attains the same downward fall as this meteor.' Reasoning thus, that clear-minded Chakravarti,

having obtained the suitable time and conditions, was ready to abandon the chakra and all his

sovereignty. He was about to give the kingdom to his eldest son, but that son refused it as

rejected. He gave it to the younger son; accepting initiation from the Kevali named Varadatta

along with many kings, many supernatural powers appeared to him — Shrutabuddhi, austerity,

Vikriya, medicinal, and others, as well as the Charana-riddhi. At the end he adopted

Prayopagamana-samnyasa; on the lofty Charana-peak of Sammed Shikhar observing

samnyasa, he became the supreme Ahamindra in the Jayanta Anuttara heaven for a long time,

enjoying the pleasures born of his excellent merit. The soul of Jayasena had been King

Vasundhara in the first birth; then performing excellent austerities and gaining sixteen oceans

of lifespan he became a god in Mahashukra heaven; from there descending, became the

excellent Jayasena Chakravarti; then in the Jayanta heaven became the Ahamindra, treasure-

house of all joys.

Thus Canto 69 — the Purana of Naminatha Tirthankara and Jayasena Chakravarti — ends. This

completes Section 22 of the Uttara Purana.

Section D — Canto 70–71: The Harivamsa, Birth of Neminatha, and Krishna's Victory Over Kamsa

Opening Invocation

[1–3] May Shri Neminatha — who shows the ten auspicious dharmas such as supreme patience

as the axle — grant us welfare. The Purana of Jinendras and Chakravartis produces

renunciation and increases merit, and the Purana of Balabhadras increases scriptural

knowledge — thus I bow to this Purana. Having first performed an auspicious act, I shall narrate

the Harivamsa Purana as I have heard it from the earlier teachers, in the same meters as above.The Background — Siddhartha to Naminatha's Birth

[2–8] In the Vatsadesa country's Kaushambi city in Bharata-kshetra of this Jambudvipa, King

Parthiva was ruling — the eye of the Ikshvaku lineage, bearing Lakshmi on his chest, brilliant,

attacking all directions like a Chakravarti himself. He had a son named Siddhartha from his

great queen Sundari. One day the king went to the pleasure-garden named Manohara; there he

beheld the clairvoyant ascetic Munivar; with great humility he bowed and asked about the

nature of dharma. The monk described dharma; hearing it the king was filled with renunciation

and reflected: 'The creature takes up the principal of death and becomes indebted to it; in each

birth it suffers many sorrows and increases that debt, experiencing all kinds of bad

destinations. Until it repays that debt with interest by abandoning the Ratna-traya, how can it

be at ease and happy?' Firmly deciding this, he began to strive to destroy the enemy of karma.

[9–10] He gave the royal Lakshmi to his son Siddhartha and at the lotus-feet of the revered

Munivar himself took initiation — for such is always the conduct of the righteous.

[11–16] The heroic Siddhartha, absorbed in right-vision and bearing the Anuvrata vows, happily

enjoyed pleasures while governing his subjects. Thus his time was passing. One day, hearing of

his venerable father's death-with-samadhi, he was detached from pleasures; quickly going to

the forest named Manohara and beholding the Kevali named Mahabala, he thoroughly

understood all the truths. He entrusted the kingdom to his excellent son Shridatta; having

accepted the Kshayika-samyagdarshana (pure right-vision) and becoming tranquil, he took

initiation. He mastered the eleven angas and, contemplating the sixteen Karana-bhavanās,

bound the meritorious Tirthankara-namakarma. At the end of his lifespan, observing

sallekhana-death, that illustrious Vilasottama monk, through the rise of his merits, became the

Ahamindra in the fine Anuttara heaven called Aparajita; his lifespan there was thirty-three

oceans, his body was one cubit tall, and all the other states — breathing, eating, etc. — were as

previously described.

[17–19] When his lifespan was reduced to six months and he was about to descend to this earth,

the well-known king Vijaya of the Kashyapa gotra in the Vrishabhadeva lineage was ruling in

Mithila city of Vangadesa in Bharata-kshetra.

[20–27] He was like the rising sun — having brought the entire world under his sway, and

detaching it through his own vairagya. Through the rise of his merits he had accepted all

virtues, and so in him the three Purusharthas of dharma, artha, and kama were all manifestly

thriving. In his kingdom, heat existed only in the sun; anger only in passionate people; 'vigra'

(conflict) meant only the body — nowhere else was there quarrel or fight; and detachment

meant only the renunciate's condition — nowhere else was there ill-will. 'Taking another's

meaning' (in poetry) was only the business of bad poets — nowhere did anyone steal another's

property; 'bondage' existed only in poetry — nowhere else; 'debate' existed only among

scholars competing for victory; 'sharp arrows' spread only in rivers — nowhere else did

weapons fly; 'instability' existed only in the Jyotishi-class of gods' chariots — nowhere else;

'ferocity' existed only in malefic planets; and 'ghouls' existed only in the Vyantara-class of gods

— nowhere else. His great queen was named Vappila; worshipped by the raining of gems,attended by Sri and Shri and many goddesses, on the Ashvini nakshatra night of Ashvina-

krishna-dvitiya she was sleeping comfortably. At that very time, when the great God

descended into her womb, she saw the sixteen auspicious dreams previously described; and at

the end she saw a fine elephant entering her mouth. She woke to the sound of the auspicious

dawn drums surrounded by many celebrations.

[27–37] The king who possessed Desavadhi (local-clairvoyance) knowledge interpreted the

dreams: 'The Tirthankara-Paramadeva has descended into your womb.' At that moment the

Indra and gods arrived and, following their respective duties, celebrated the Svargavatarana

festival, and all together departed to their own places. On the dark tenth of Ashadha under the

Svati nakshatra, that queen gave birth to the radiant, excellent son — the master of the three

worlds. At that moment the Indra and gods arrived, celebrated the Janmakalyana, and named

him Naminatha — the destroyer of Mohaniya karma. Two divine youths appeared in the sky and

told him: in Susima city of Vatsakavati country in the eastern Videha, the Tirthankara named

Aparajita has been born from the Aparajita heaven; all Indras assembled there; in the assembly

the question arose: is there any Tirthankara now in Bharata? The omniscient replied: in Mithila

city in Vangadesa, Naminatha, the forthcoming Tirthankara, has arrived from the Aparajita

heaven. Hearing the words of those gods, the Lord returned to his city; there repeatedly

contemplating his previous births and the coming Tirthankarahood, and reflecting on the

states of samsara, he became dispassionate from pleasures and took initiation.

Krishna's Victory Over Kamsa and the Building of Dvaravati

[1–21 (Canto 71)] Sprouts of celebration, like sprouts of the earth, appeared everywhere from the

tears that flowed from the eyes of Kamsa's wives. The people of that country and city said:

'These are the heroic sons of the meritorious Vasudeva; out of fear of Kamsa they were raised

secretly in Vraja. Their growth, step by step, is not only for increasing their own party — like the

moon it is a delight to the entire world.' Thus the people praised Krishna; that great soul had

broken Ugrasena's bonds; he honoured the Nandagopas with much wealth and dismissed

them; then with all his brothers he entered Shauryapura (Mathura). Thus Krishna's time began

to pass happily. One day the grieving queen Jivadyasha, widowed by the death of her husband,

went to Jarasandha and told him all the events that had occurred. Hearing this, Jarasandha

was very angry and sent his sons against the Yadavas. The Yadavas too, marshalling their

armies, went to battle and defeated Jarasandha's sons — which is right, for when the gods turn

away, who does not lose? Thereafter Jarasandha in anger sent his son Aparajita, whose very

name was apt, resembling Yama the death-god. That powerful Aparajita fought three hundred

and forty-six battles, but being devoid of merit, was forced to retreat. After this, saying 'I shall

certainly conquer the Yadavas,' the son named Kalayavana was ready to depart at his father's

command. Hearing of Kalayavana's approach, the distressed Yadavas abandoned three cities —

Shauryapura, Hastinapura, and Mathura. As Kalayavana followed behind, the Yadavas' family-

deity gathered much fuel, lit a great high-flaming fire, assumed the form of an old woman, and

sat on the road. Seeing this, the young Kalayavana asked: 'What is this?' The old woman said: 'O

King! Listen — out of fear of you, all my sons along with the Yadavas threw themselves into this

fearsome great fire and died.' Hearing this, Kalayavana reflected: 'Surely from fear of me aloneall enemies have entered the fire of my blazing power.' Thinking thus, he returned to his own

country, vainly boasting to his father. Truly, the conduct of one who acts without reflection

deserves reproach. Thereafter the Yadava kings' army reached the shore of the ocean and

camped there to build their abode. Krishna then, with pure heart, seated on a Darbha-grass

bed, properly reciting mantras, observed an eight-day fast. Then the god named Negasa said to

Krishna in a clear voice: 'A deity in the form of a horse will come; mounting it, travel twelve

yojanas into the ocean — there a city will be built for you.' Hearing this, Krishna did so — for

when meritorious karma rises, who does not become one's friend?

[22–28] Just then a horse arrived with flapping ears and swift motion. Mounting it, Krishna

without fear raced it. Through the rise of Krishna's meritorious karma — as if out of fear — the

ocean split into two, which is right, for men of intellect and power always divide what is solid-

natured or gross. Then, at that moment, through the rise of Krishna's merits or the coming birth

of the Tirthankara, by Indra's command Kubera built there a delightful city: first a proper

auspicious site and a great gem-studded Jinalaya of a thousand peaks was built; then it was

beautified with rampart, outer wall, moat, gateway, and towers; and the fine shops were

decorated. The great waves of the ocean, like arms, embraced its gateways; it laughed in its

splendour even at Indra's city; it was named Dvaravati. With his father and elder brothers,

Krishna entered it, and with all the Yadavas, gazed upon by the side-glances of Lakshmi,

resided there happily.

[29–35] Then, when six months remained for the three-world-master Neminatha's soul, the

Ahamindra in the Jayanta heaven, to descend to earth, the beautiful Shivadevi, the chief queen

of the Kashyapa-gotra Harivamsha jewel-king Samudravijaya of Dvaravati, was being

worshipped six months beforehand by many goddesses with showers of gems and other

offerings, who served at her feet. On one day of Kartika-shukla-shashthi under the

Uttarashadha nakshatra, at morning time, queen Shivadevi saw the sixteen auspicious dreams,

and after them, a fine elephant entering her face.

[33–37] Awakened by the bards' praises and the sound of the morning drums, she bathed

auspiciously, put on meritorious garments and ornaments, and with great humility went to the

king's side and sat on half his throne. She then narrated all the dreams she had seen. The

subtle-minded Maharaja Samudravijaya gave their combined meaning, auspiciously

proclaiming the Lord's arrival: 'The Tirthankara-Paramadeva of the three worlds has descended

into your womb.' Hearing her husband's words, she was as joyful as if a Tirthankara-son had

already been born. At that moment the Indras also knew through their own symbols; all came

together in great joy; they celebrated the Svargavatarana kalyana festival; they bound their

meritorious karma; and all departed to their own places.

[29–31 (Birth narrative)] On Shravana-shukla-shashthi under the Chitra nakshatra — from the

Jayanta divine chariot the three-world-master descended. The thrones of the Indras shook;

through their Avadhi-jnana eyes they knew the God's birth. Then all came together in great joy

and arrived at the four sides of Dvaravati city. The Indra of the Saudharma heaven, with great

devotion, seated the God — the master of the three worlds, his body blazing like the petal of a

blue lotus — on the head of the Airavata elephant. The Indra of the Ishana heaven held theparasol over him and began to fan him with chamars. Kubera, having made a stairway of three

kinds of gems, prepared the path — and along that path...

Krishna's Defeat of Kamsa — The Climax

[494] That son of Ugrasena, Kamsa, came in the form of a wrestler due to enmity from a

previous birth, but Krishna seized him by both feet, whirled him in the air like a small ball, and

flung him to the ground to send him to the abode of Yama, the great king.

[495–497] At that moment flowers rained from the sky, the kettledrums of the gods resounded,

and a great tumult arose from the agitation of Vasudeva's ocean-like army. At that moment the

great hero Baladeva, who had no equal wrestler, who was the greatest of the heroic, and who

had won victory, taking with him his younger brother Krishna who had won, attacked the

hostile kings and stood in the arena. The Vira-Lakshmi (goddess of heroic glory) — who has

unequalled strength, who is irresistible like an angry lion slaying mad enemy-elephants, whose

deeds are supremely worthy, who is always praised by the bards — came immediately to

Krishna's side, manifesting all her affection. Even the Lakshmi of half of Bharata-kshetra, like a

loving spouse after a long-desired reunion, was gazing at Krishna's right arm — the sole abode

of victory — with loving liquid glances.

Section A — Birth-Abhisheka of Neminatha on Mount Meru

[39–46] Travelling through the aerial path, all the Indras arrived at Mount Meru. On the

Pandushila — the white stone on the north-east side of Meru — is the eternal, beginningless,

and endless Lion-Throne. On that throne they seated the son, who blazed like the sun. Then all

the Indras, carrying with their own hands the water of the Milk-Ocean in one thousand and

eight fine golden pitchers of limitless brilliance, performed the abhisheka (ceremonial bath)

according to their wish. He was then adorned with garments and ornaments in a fitting

manner, and understanding him to be the axle of the wheel of right-conduct (dharma-chakra),

they gave him the name Nemi or Neminatha.

[47–48] After this, all the Indras, together with all the gods, brought the supremely meritorious

Neminatha — the crown-jewel of all — back and handed him to his parents. Creating many

arms through the Vikriya-riddhi (power of transformation), they performed with unceasing joy

the Ananda-nataka (dance of rejoicing), and then that Indra departed with all his gods to his

own abode.

[49–51] Neminatha was born five lakh years after Shri Neminatha (the previous Tirthankara of

the same period — note: the text is referring to the time elapsed since the previous tirtha). His

lifespan too is contained within the same era. His lifespan was one thousand years, his body

ten bows tall, his form and marks were all praiseworthy, the Indras of the three worldsworshipped him, liberation was near to him, and for a long time he dwelt in that Dvaravati city,

experiencing divine pleasures.

[51–64] Thus even his great span of time passed like a mere moment. One day, some merchants'

sons from the Magadha country, through the rise of their meritorious karma, lost their way at

sea and arrived at Dvaravati. Seeing the royal splendour and majesty there they were filled with

great wonder. They took many fine gems with them and travelled on to reach Rajagriha city.

There they presented those gems and obtained audience with the great king Jarasandha,

master of the chakra-jewel. The king received them with great honour and with much curiosity

asked: 'From where did you get this collection of gems, which are like eyes opened wide by

rising sunrays?' The merchants' sons replied: 'O great king, hear! We have seen things of great

wonder. In the midst of the ocean there is a most beautiful city such as we have never seen —

as if it had risen from the underworld and come to earth, or as if all splendour had gathered in

one place, or as if the sea-foam had taken the form of a city. No enemy can ever cross into it; it

appears like the second glory of the Chakravati who is lord of Bharata-kshetra. Or perhaps it is

the finest city of all precisely because Lord Neminatha was born there. That city was radiant,

worthy of service by all supplicants, and free from heaviness. Its many fluttering flags, like

arms, waved on the rooftops of great palaces, challenging the clouds that drifted far away as if

saying: "Even I, the autumn cloud, hover above you." Because of its ground enriched with

priceless gems, or because it blazed with Krishna's splendour, and because of the constant

deep sound, that city always appeared like the waters of the ocean. That Dvaravati — the city of

the Yadavas — is nine yojanas wide and twelve yojanas long and shines beautifully in the midst

of the ocean. It is from that city that we obtained these gems.' This is what those merchants'

sons told king Jarasandha.

Section B — Jarasandha's War Against Krishna

[65–66] Hearing these words, Jarasandha became as if blinded by anger, raising his gaze high;

at that moment he became blinded in his intellect too, and in his arrogance transgressed all

bounds of propriety. Quickly, as if it were the ocean of the apocalypse, he set out with his entire

army, though it was not the season for war, to destroy the Yadavas.

[67] Narada, who delights in war without cause, came to know all this news and swiftly went to

Krishna that very moment and told him everything about Jarasandha's coming.

[68–72] The moment he heard this, Krishna became eager to destroy the enemy and, going to

Nemi-kumara, said: 'Please protect this city — today the king of Magadha, Jarasandha, is

coming to conquer us; so through your divine power I shall go quickly and uproot him like a

termite-eaten old tree.' Hearing all this, Nemi-kumara, who possessed clairvoyant knowledge

and was of serene mind, smiled gently with sweet eyes; but by that little smile alone he made

certain the defeat of his enemies. Nemi-kumara, whose teeth blazed with brilliance, said the

syllable 'Om' to Krishna — indicating his assent. Just as a Jain disputant, through the sign ofnon-contradiction (anvaya-vyatireka), determines his own victory through the subsidiary

arguments, so in the same way Krishna, by just the smile of Nemi-kumara, who is the master of

the three worlds, was certain of his own victory.

[73–80] Thereafter Krishna and Baladeva, resolute in conquering the enemy, set out for battle

together with Jay, Vijay, Sarana, Angada, Dhava, Uddhava, Sumukha, Padma, Jara, Sudrishti, the

five Pandavas, Satyaka, Drupada, all the Yadavas, Virata, the spirited Ugrasena surrounded by

immense armies, the battle-eager Chamara, Vidura, and many other kings, and marching

thence arrived at Kurukshetra. On the other side the battle-seeking Jarasandha too came

before Krishna accompanied by Bhishma, Karna, Drona, Ashvatthama, Rukmi, Shalya,

Vrishasena, Kripa, Kripavarma, Rudhira, Indrasena, Jayadratha, Hemaprabha, Prithvikanatha,

Duryodhana, Duhshasana, Dushmarsana, Durdharsana, Durjaya, the king of Kalinga,

Bhagadatta, and many other kings.

[81] At that moment the war-drums in Krishna's army began to beat, and just as the colour of

safflower dyes cloth, so the sound of those drums filled the hearts of warriors with the essence

of valour.

[82–88] Hearing those drums, some kings began to worship the goddesses; others went to

their gurus and took the vow of non-violence. Other sattvika kings began giving gifts to the

poor. Some kings, ready for war, instructed their servants: 'Quickly put on your armour, wield the

sword-creeper of white steel, string all the bows, let all the elephant-riders be ready, let the

horses be saddled for the commanders, send the women and dependants to a safe place,

harness the horses and prepare the chariots, enjoy all the pleasures without any restraint, and

let bards and praisers declare our heroic deeds.' Some among the kings were ready to lay down

their lives — some out of devotion to their master, some out of their natural bravery, some out

of rivalry with their opponents, some for glory, some desiring to reach the world of heroes,

some from pride of lineage, and some because battle had come.

[89–93] At that moment Krishna was puffed with great pride; he was adorned with all

ornaments, and having applied saffron to his body he appeared like an elephant smeared with

red sindura. The bards were singing his praises: 'Victory to you! Long may you live!' — and he

appeared like a new dark cloud with a delightful sound like the chataka bird. Those who desired

battle then performed an achamana (sipping of purifying water) from a golden spouted vessel,

made the water-offering with full palms, and with great devotion worshipped Sri Jinendra, the

destroyer of all obstacles and the wish-fulfilling tree for the worthy, with sandalwood, flowers,

and other substances, and bowed to him. Then, surrounding themselves with elders and vassal

kings on all sides, they advanced face to face against the enemy to conquer them with their

own forces. Thereafter, Krishna's devoted and praiseworthy attendants arranged the army in

the appropriate tactical formation as ordered. Jarasandha also took his position in the arena of

battle and deployed his army against the pitiless enemy.

[94–110] With the armies thus arranged, the battle-drums of both sides thundered. The sky was

filled with arrows shot by heroic archers, covering even the spreading rays of the sun. At thattime, thinking the sun was being eclipsed, the Chakravaka birds separated in pairs, other birds

chattered and entered their nests, and the warriors could no longer see each other across the

battlefield. But the fire from the clash of the tusks of maddened angry elephants dispelled

some of the darkness, and the warriors skilled in all weapons, seeing the directions in that

firelight, began to fight again; filled with the single essence of valour, in an instant they turned

even the river into a river of blood. Horses whose two feet had been severed by the terrible

sharp sword-edge attained that same state to which the forest ascetics attain by destroying

their wealth of austerity. Elephants whose feet had been cut fell in such a way as to appear like

the great blue Vipulachala mountain uprooted and cast down by the great wind of the

apocalypse. The faces of fallen warriors, whose acts of courage were being praised even by

their enemies, were as lovely as the lotuses on a dry land. Many warriors broke their opponents'

weapons through their own skill, but many nearby people were killed by those broken

fragments. Some warriors fought neither out of jealousy, nor anger, nor for fame, nor desiring

any reward — purely because they understood: 'this is right conduct.' Some warriors, pierced

through the body by all manner of weapons, fell from their elephant's back, but their feet were

caught dangling from the elephant's ears — and they appeared as if unable to leave a place

long familiar to them, hanging there with their heads down, holding onto the elephant's ears.

Nimble-footed warriors, holding a decorated staff in their left hand for protection, were felling

enemies with their weapon-bearing right arm. Just as banana trees are felled in an instant, so

the supreme harvest of men for death was gathered in that battlefield at great speed. Thus the

fearsome battle of both armies continued for a long time in that field, and even Yama was fully

satisfied.

[111–115] Then, just as small rivers are flooded by the tidal waters of the ocean, so Krishna's army

was pushed back somewhat by the enemy's forces. Seeing his own army retreating, Krishna —

like a lion springing upon a herd of elephants — rose in fury and, taking all his army with him,

advanced to slay the enemy. Just as darkness is destroyed at the rising of the sun, so the

moment Krishna arrived, Jarasandha's army began to be destroyed. Seeing his army being

destroyed, the rage-filled Jarasandha also advanced with a terrible gaze and, with his own

heroism, launched his wheel that illuminated all directions against Krishna. But that wheel,

performing a circumambulation of Krishna, came and rested on his right arm — therefore

Krishna took that very wheel and severed Jarasandha's head.

[116–120] At that moment the victory-drums resounded in Krishna's army, and from the sky

fragrant rain fell together with the flowers of the divine wish-fulfilling trees. Then Krishna,

desiring to conquer all directions, set out with Baladeva and all his army, the wheel going

before him. Those two brothers, whose merits were blazing, went and defeated the famous

deities of Magadha and the other directions, and accepted the finest gems they offered. The

Mleccha peoples between the salt-ocean, the Sindhu river, and the Vijayardha mountain were

made to bow and to bear on their heads the burden of the brilliance of Krishna's toenails. Then

those between the Vijayardha mountain, the ocean, and the Ganga river were subdued, and

those self-controlled ones quickly made even the Mlecchas along with the Vidyadharas their

obedient subjects. Becoming masters of half of Bharata, they entered Dvaravati, where high

flags were flying and archways were decorated everywhere.[121–128] On their arrival, the gods, Vidyadharas, and earthly kings, recognising them as the

Chakravarti masters of three divisions, performed Krishna's coronation-abhisheka without

being asked. Krishna's lifespan was one thousand years; his body was ten bows tall; his

complexion was like a blue lotus; and his body, embraced by the ever-fickle Lakshmi, appeared

very beautiful. The chakra, shakti, mace, conch, bow, staff, and sword — these seven jewels of

Krishna, guarded by the gods, were his. The jewelled garland, mace, plough-weapon, and club

— these four blazing great jewels belonged to Lord Baladeva. Krishna's eight chief queens

(pattaraniyas) were Rukmini, Satyabhama, the virtuous Jambavati, Susima, Lakshmana, Gauri,

the seventh Gandhari, and Padmavati — including these, Krishna had sixteen thousand queens

in all. Baladeva had eight thousand queens who gave pleasure as desired. Both lived happily

with their respective queens like gods, always joyful. Thus Krishna's time passed happily, with

the rise of the merits accumulated in previous lives granting him many pleasures.

Section C — Water Sports and Neminatha's Renunciation

[130–133] One day in the autumn season, Krishna went to the delightful lake named Manohara

with his entire inner court, and all enjoyed lovely water-sports there. During the mutual water-

splashing, a charming and witty conversation took place between Neminatha and Satyabhama.

Satyabhama said: 'Why do you play water-sports with me as if I were your beloved?'

Neminatha replied: 'Are you not my beloved?' Satyabhama said further: 'If I am your beloved,

then what woman does your brother (Krishna) visit?' Hearing this, Nemi-kumara said: 'Which

woman is that? Don't you know her? Well, she shall now come to know properly.' Satyabhama

then said: 'Everyone says you are upright, but it turns out you are most devious.' Neminatha

replied: 'Am I more devious than you?'

[134–139] After this playful exchange and the bathing, Nemi-kumara said again to Satyabhama:

'O you of lotus-blue eyes — hold this sari (washcloth).' Satyabhama replied: 'What shall I do

with it?' Nemi-kumara said: 'Wash it.' Satyabhama said back: 'Are you Krishna — who mounted

the great serpent-couch in the Lilasagara and strung the divine bow named Sharanga, and

blew the conch that filled all directions with sound? Such acts of valour are not possible for

you.' Nemi-kumara, stung by pride, said: 'Very well, I shall do this deed too.' Then, coming into

the city, they went to the armoury to perform that remarkable feat. First he mounted the

Nagashayya — the great serpent-couch blazing with gems, like his own sleeping-couch —

then stretched the bowstring and strung the bow, and then blew the conch whose sound

blocked out all directions with his voice.

[140–143] Thereafter he thought about the prospect of his own greatness rising equal to that (of

Krishna). And this is right — for even a small portion of attachment and pride inevitably

produces agitation. At that moment Krishna was seated in the assembly hall named

Kusumachitra, and suddenly hearing of this remarkable feat he became agitated and with great

wonder asked his servants what had happened. The servants also made inquiries and reportedeverything to Krishna. Hearing the servants' report, Krishna, becoming alert, reflected: 'It is

wonderful that such passion (attraction) has arisen in the prince's mind after such a long time.'

[144–151] He thought: 'The prince is now in the flush of youth and is fit to be married — for

among men with karma, who is there that has no occasion for wrongdoing?' Reasoning thus, he

himself went to the house of King Ugrasena — the moon of the ocean of the Ugra lineage —

whose queen Jayavati had a perfectly beautiful daughter named Rajamati, and with great

respect asked for her for Nemi-kumara, the master of the three worlds. When Krishna asked

thus, King Ugrasena said: 'O Lord! You are the master of all gems born in the three divisions;

there is nothing special here. What you have just asked — even that is yours. Who are we in

your presence?' By these words of Ugrasena, Krishna was greatly pleased, and on an

auspicious day he began preparations for the wedding celebration. He had the most excellent

and beautiful wedding-pavilion made of all five types of gems; in its centre a dais was placed,

beautified with lovely rangavali designs of fresh pearls, decorated with auspicious fragrant

flower-offerings, spread with new, vast, priceless silk garments. At that time the groom, Sri

Nemi-kumara, performed the tying of the Bhoge-tandulas (a betrothal ritual) with the bride

Rajamati.

[152–158] The next day was the day of the Panigrahana (hand-offering ceremony). On that day,

the chief among the deceitful and desirous of going to a bad destination, the wicked Krishna,

through the rise of his Lobha (greed) karma — suspicious even of such a great soul as the noble

Nemi-kumara, who is worthy of worship by the lord Indra himself — entertained the fear that

'this one will take my kingdom.' He also thought: 'He will become dispassionate at even a slight

reason and turn away from pleasures.' Thinking this and wishing to create an occasion to make

Nemi-kumara detached, he had many herds of animals caught and brought by many hunters

and penned together in one enclosure around the wedding-pavilion. He instructed the guards:

'If the prince comes to examine them…'

[Renunciation passage] Seeing this, Nemi-kumara thought: 'What a shame. Or what is it that

those who wish to stay alive will not do? This evil-minded one has conceived the suspicion

that I shall take his kingdom — that is why he did this deceit. From this one must say that the

deeds of the wicked are indeed very terrible.' Thus reflecting, he became dispassionate, turned

back, and came to his own quarters. With the Ratna-traya (three jewels of right faith,

knowledge, and conduct) becoming manifest within him, at that very moment the Laukantika

gods arrived and enlightened him. Remembering his previous births he was filled with sorrow;

at that moment the Indra and other gods arrived and celebrated the Diksha-kalyana

(auspicious festival of his renunciation). The Lord, mounting the divine palanquin named

Devakuru raised by the gods, went to the Sahasrambuvana (the thousand-stream forest). On

the bright sixth of Shravana, under the Chitra nakshatra, at evening, taking the three-day fast,

he accepted the vow of renunciation.

[Diksha] He had been in the prince-stage for three hundred years when he accepted

renunciation, together with one thousand kings. At that very moment the fourth Mana-

paryaya-jnana appeared to him, and even the Kevala-jnana was near.[172–174] Just as the evening follows behind the setting sun on the western mountain, so

Rajamati also followed in the path of renunciation for the sake of Lord Neminatha. This is

indeed the way — the giving of (the vow by) a noble man to a woman of high lineage is the

right dharma. Others become dispassionate even at their own suffering; it is wondrous that the

people of Neminatha's calibre produce dispassion even at another's suffering — abandoning

such great wealth and majesty. Thus Krishna, Baladeva, and many other kings went to pay

homage to their own positions and departed; and the gods also worshipped and praised those

blessed Lord Neminatha and departed each to their own abode.

[175–178] On the day of breaking the fast, the Lord came to Dvaravati; there King Varadatta,

blazing with the brilliance of gold and adorned with faith and other virtues, received him with

the nine-fold devotion (navadhabhakti) and gave him the pure (prasuka) ahara-dana fit for

monks to receive — and from this, the five-wonders (pancharya) rained at his house. By the

power of those gods, twelve-and-a-half crore gems rained down, a shower of flowers fell, a

wind blew cool, mild, and fragrant, the delightful sound of divine kettledrums rang in the sky,

and an announcement proclaimed: 'You have given a very fine gift.'

[179–181] After fifty-six days of the veil-stage had passed in this way of austerity, he came to

Mount Revataka (Girnar) and, taking a three-day fast, was seated beneath a Mahavenu

(bamboo) tree. There, on the first day of Ashvina (Kartika bright fortnight), at morning, under the

Chitra nakshatra, the Kevalajnana that illuminates all the Lok and Alok appeared to him. At that

moment the Indra and gods arrived and celebrated his Jnana-kalyana (festival of omniscience).

[182–188] In his assembly the Ganadharas were eleven, beginning with Varadatta; four hundred

were those versed in the eleven angas and fourteen purvas, those who had crossed the ocean

of scriptural knowledge; eleven thousand eight hundred were the teachers (shikshakas); fifteen

hundred possessed the three kinds of knowledge of Mati, Shruta, and Avadhi; likewise fifteen

hundred were Kevalajnanis; eleven hundred possessed the Vikriya-riddhi; nine hundred were

Mana-paryaya-jnanis; eight hundred were learned debaters — thus all together there were

eighteen thousand monks. Yakshin Rajamati, Katyayani, and others — forty thousand nuns; one

lakh male lay-votaries; three lakh female lay-votaries; innumerable gods and goddesses; and

enumerable tiryanchas. Thus adorned with twelve assemblies, the Lord repeatedly caused the

lotus-hearts of the worthy to bloom, and preached dharma, wandering through all countries to

destroy sins. At the end, having come back to Dvaravati after wandering through all countries,

the accomplished Lord came and stayed in the garden named Revataka. Hearing this, Krishna

and Baladeva went with all their majesty to have his darshana; there they saw him, heard the

nature of dharma, and both brothers were very joyful.

[189–197] Then Krishna said: 'O Lord! Some deny the soul entirely, some hold it to be eternal,

some hold it to be momentary, some hold it to be as small as a mustard seed, some as large as

a thumb, some as long and wide as a yojana, some as five hundred yojanas, some as pervasive

as the sky. Some hold it to be one, some many; some hold it to be knowledge itself, some hold

it to be ignorance — in this way the soul's nature is held in many different ways. Therefore, O

Master, I am in doubt; please be gracious and explain its nature.' Thus asked, the Lord — guru ofthe three worlds — replied: 'None of those descriptions of the soul stated above are correct.

That which has the nature of arising, cessation, and permanence; which possesses qualities;

which is subtle; which enjoys the fruits of its own karma; which is the knower; which is equal in

dimension to its own body; and which is knowable through its own experience ("I am happy," "I

am suffering," etc.) — that is the soul. This soul has been in association with karma from

beginningless time, and through that it wanders in the four destinies. But the noble souls,

obtaining the proper conditions of time and other factors, destroy all eight karmas, the eight

qualities become manifest, their form remains as the last body (somewhat less), and by nature

of ascending they go and reside above the universe.' Thus the Lord described the existence of

the soul. Hearing this, the faithful souls accepted it as it was; but those who were non-liberable

(abhavya) or difficult-to-liberate (durabhavya), tainted by the rise of false-knowledge karma,

did not abandon the beginningless habit of increasing samsara.

Section D — Moksha of Neminatha

[151–158] Seven hundred and fifty were those who would soon be liberated, possessing the five

types of knowledge; and six hundred were learned debaters. Thus the total number of all

monks was sixteen thousand. Likewise in the Lord's assembly there were thirty-six thousand

nuns headed by Sulochana; one lakh male lay-votaries; three lakh female lay-votaries;

innumerable gods and goddesses; and enumerable tiryanchas. Thus adorned with twelve

assemblies and preaching dharma, the Lord wandered through the Arya-kshetra for seventy

years less five months. At the end he collected all his activities for one month and, together

with thirty-six monks, adopted the Pratimayoga on Mount Sammed Shikhar. On the bright

seventh of Shravana, under the Vishakha nakshatra, at the morning hour, he took the support of

the two Shukla-dhyanas — the third and the fourth. In due order he performed all the tasks

appropriate to that time, and then, with the destruction of all karma, the Lord was established

in the immovable state of moksha. At that moment the Indra-gods arrived and worshipped the

Nirvana-kalyana; they paid reverence — and therefore we too pay reverence to him in order to

grow through his beautiful qualities.

[160–168] Those who are profound at beginning, middle, and end, like the ocean — if among the

patient ones one seeks a good example, it is Shri Parshvanatha himself who is worthy of

mention. O Lord! At the time of your birth-abhisheka on Mount Meru, with the breath of your

inhalation and exhalation you repeatedly and gently swayed even the Indra-gods of heaven —

what then could that petty god Shambara do? He attained good fortune only through your

forbearance. And just as a fish enters the ocean, so he came and bowed at your feet. O Lord

Parshvanatha Jinendra — may you protect us. O Master! Your knowledge, which has become

perfectly pure, is unwavering. The ocean cannot be used as a metaphor for it, because the

ocean becomes agitated when a great wind blows, and the water within it is dark-blue; but

your knowledge is pure. The ocean appears humble only from a distance; but your meditation is

immovable like Mount Sumeru. What agitation, then, could Shambara-deva cause, who is like

the breath of wind? May Bhagavan Parshvanatha, the master of many such praises, protect us.O Master! Although all Tirthankaras are equal in great qualities such as patience, yet your

satisfying qualities have become renowned throughout the world — and they all became

renowned through one Kamatha alone. This is indeed right, for the great fame that arises in

great men from an enemy who does harm can never arise from a friend who does good. O Lord!

Shambara-deva afflicted you from afar through his supernatural powers, yet your soul

remained perfectly tranquil — no affliction came to you, no anger arose, no fear occurred. But

the wise men, even with these qualities, do not simply say 'you are patient' in praising you —

rather, your greatness and your tranquillity are both supremely wondrous; therefore how is one

even to praise you? May Bhagavan Parshvanatha, whose praise is sung thus, destroy our ocean

of samsara — birth and death. See how both Dharanendra and Padmavati are deeply grateful,

are dharma-souls — thus their veneration has come about in the world; yet truly it is your grace

alone that is the basis of the welfare of the three worlds. If it is maintained instead that those

two stopped the falling of mountains and the shower of stones — then one must also seek

who it was that previously destroyed that very trouble. May Shri Parshvanatha protect you all,

whose essential praise is thus sung. O Lord! Through the circle of serpent-hoods your

afflictions were destroyed; through the hood-umbrella of the serpent-queen the destructive

karmas were destroyed; through the destruction of destructive karmas Kevalajnana was

attained; through Kevalajnana the greatness of the body increased — thus Shambara's

affliction became the very means of destroying your samsara, and the rise of your

Tirthankarahood became the destroyer of all obstacles. O Lord, foremost of the noble Ugra

lineage — may you always remove the fear of Yama that is to come, i.e. grant moksha. Was the

affliction done by that enemy pacified through the Lord's meditation, or through Dharanendra,

or through Dharanendrani, or through the Lord's forbearance, or through Indra, or did it pacify

itself, or through some tantra, or through the recitation of mantras, or through the rise of

meritorious karma, or did it grow calm in its own time? Thus the gods who had been granted

respite are anxious about how the affliction done to the Lord by Shambara-deva was pacified.

May Bhagavan Parshvanatha — foremost among the valiant — destroy all our sins, he whose

enemies' troubles are thus a matter of conjecture. Hearing the Lord's words, which were

pleasing to the ears, charming to the heart, beneficial, and backed by logic — even Shambara-

deva abandoned the false-view, like poison, and came and bowed to Parshvanatha, the

destroyer of fierce enmity. May Parshvanatha — the Siddha-Bhagavan seated on the Lion-

Throne — who thus confers welfare even upon those who bow, destroy all our obstacles.

[169–170] Parshvanatha's soul was first a minister named Marabhuti; then became an elephant;

then a god in the Sahasrara heaven; coming thence became a Vidyadhara; then a god in the

Achyuta heaven; coming thence became the Chakravarti named Vajranabhi; from there

became an Ahamindra in the Madhyamagraiveyaka heaven; coming thence became King

Ananda, adorned with all kingly virtues; then became an Indra in the Anat heaven; and after

that, becoming Parshvanatha, destroyed the destructive karmas. May those Bhagavan

Parshvanatha protect us. Kamatha's soul was first Kamatha; then became a snake of the

Kukkuta species; went to the fifth hell; then became a python; went to hell again; became a

crocodile and went to hell; then became a lion and went to hell again; then becoming King

Mahipala he became the god Shambara.Thus ends Canto 73 — the Purana of Bhagavan Parshvanatha — in this new Hindi translation of

the Maha-Purana composed by Bhagavad Gunabhadracharya. This is the Twenty-seventh

Section (Adhikara 27) of the Uttara Purana.

Section E — Opening Invocation to Mahavira (Canto 74 Opening)

[1] May the glorious Vardhamana Jinendra — whose name itself is apt, meaning 'Ever-

increasing' — grant me the increase born of the destruction of the destructive karmas.

[2] Your name Sanmati arose through your determination of the true meanings of things, and

you became honoured and blameless through the arrival of the gods.

[3] Your name is Virasena; you are called Mahavira by Rudra; you are the leader of the army of

riddhi-bearing monks; the Ganadharas worship your lotus-feet; and many kings of monks

meditate upon you.

[4] O Lord! In seeing the loka and aloka it is only your Kevalajnana-light that is reckoned

primary. Is there any isolated object in the world which your vision cannot see?

[5] O Master! Your very form itself proclaims the absence of anger and the rest — just as the

great jewels' own forms proclaim the absence of impurity such as blackness.

[6] O Lord! Surpassing many other false tirthas, even at the present time only your tirtha flows

on — therefore bowing to you alone and taking refuge in you, this Purana is being recited.

[7] This Maha-Purana is like a great ocean; to cross it, we who wish to say something should

follow in the footsteps of the great Jinasena.

[8] This Purana-ocean is fathomless and boundless; my intellect is limited and of modest

reach. Following that intellect I shall...

Section F — Previous Lives of Krishna's Queens and Relatives (Canto 71 Continued)

The Story of Pradyumna's Previous Lives

[1–2] In the assembly-hall of the three worlds — the samavosharana — wise Baladeva, having

known his previous births, asked to have the story of Pradyumna's birth narrated to all. Then

Varadatta-Ganadhar graciously began to speak thus.

[3–7] In the Magadha country of this Jambudvipa, in a village called Shali, there lived a Brahmin

named Somadeva whose wife was named Agnila. They had two sons named Agnibhuti andVayubhuti. One day both brothers went to a beautiful city named Nandivarddhana, and there in

a forest grove named Nandana-Nandighoshakhya they saw the monk named Nandivardhana,

who was adorned with the assembly of all monks. Seeing those two wicked ones approaching,

the monk Nandivardhana gave instruction to all the monks: 'These two false-believers have

come to argue with you — none of you should engage in any conversation with them,

otherwise from their association a great affliction will occur.'

[8–14] Hearing these instructions of the ruling acharya, all the monks at that very moment took

the vow of silence and sat quietly. The two Brahmins, seeing all the monks silent, began to

mock them and turned to go back to their village. Among those monks, one monk named

Satyaka had gone to another village for food and was returning after taking food; seeing him,

both those Brahmins in their arrogance approached him and began to challenge him: 'In this

world there is no Apta (trustworthy authority), no scripture, and no substance — O monk, why

do you needlessly suffer in this false path that destroys merit and sin?' Hearing the Brahmins'

challenge, that monk-lord, drawing on the teaching that emerged from the Arhat-Bhagavan's

mouth — which takes refuge in many perspectives as its dwelling — stated with excellent

reasons the Syadvada (the Jain doctrine of qualified assertion) concerning the nature of

substances and truths as seen by the omniscient, established the Apta as authoritative

through direct and indirect proof, and even in the case of indirect reasoning established the

scripture taught by him as well-founded. Thus he removed the debating itch of those wicked

ones. Furthermore, from those two Brahmins he received the victory-flag offered by many

learned men. Those two Brahmins were very aggrieved at the loss of honour, and those doers

of evil deeds set out the next night with swords. In a deserted forest sat the very same monk

Satyaka, pure-minded and in the Pratima-yoga (standing meditation). Those two Brahmins

were about to cut him with their sword — seeing this and recognising it as wrong, the Suvarna-

yaksha arrived and paralysed both Brahmins as if they had been pinned.

[18–24] Seeing this, their mother, father, and brothers became bewildered and went to the

monks' assembly. The intelligent yaksha said to them: 'If you abandon your dharma of violence

and accept the teaching of Sri Jinendra, these two brothers can be released.' Hearing the

yaksha's words, all the family members, frightened, said: 'Very well, we accept.' Saying this they

circumambulated the monks with due ceremony, bowed, and nominally accepted the dharma

fit for shravakas to follow. After the paralysing effect was removed, those two were released.

When they heard their family had accepted the Jain faith, they too came and — being

frightened — made a nominal acceptance. Then the father died, and having performed

misdeeds in the life of a Brahmin, through the rise of sinful karma he wandered through many

bad destinies. Having obtained a five-palya lifespan in the Saudharma heaven, he became an

excellent god. There he experienced many fine pleasures, and from there: the soul of Agnibhuti

was born as the elder son Purna-bhad of the merchant Aheddas and his wife Vap-rashni. The

soul of Vayubhuti was born as the younger son named Mani-bhadra.

The Continuing Story — Purna-bhadra, Mani-bhadra, and the City of Saketa

[25–35] At that time in Saketa city a king named Arijaya was ruling, who was the conqueror of

enemies. One day in the Siddhartha grove of that city, monks of the assembly led by the monkSahendra arrived. Hearing this news, King Arijaya went with many people to have their

darshana. Having heard the nature of dharma, that king of pure understanding handed over the

burden of rule to his son Aridam and, together with Aheddas and many other worthy souls,

accepted initiation. At that moment, Aheddas's son Purna-bhadra asked the monk: 'Where are

my parents of my previous birth today?' The monk said: 'Your father Somadeva, having acted in

ways contrary to the Jain dharma and committed much sin, became a nara (hell-being) in the

serpent-pit called Sarpavarta in the first earth named Ratnaprabha; and coming thence has

been born as a chandala in this very city with the name Kakajangha.' Similarly, your mother

Agnila's soul has been born as a bitch in that very chandala's house.' Hearing the monk's words,

Purna-bhadra went and counselled those two previous-life parents. Through his counsel their

inner states became tranquil; at the end both died with samnyasa, and Kakajangha's soul

became a Vyantara god named Kubera in the Nandishvara island. Similarly, that bitch's soul

was born as a beloved daughter named Suprabuddha (or similar) to King Aridam and his queen

Shrimati in that very Saketa city. When she reached full youth she went to the svayamvara

pavilion to seek a husband. But there the Vyantara god — the soul of her husband from her

previous life — came and counselled her, so she went before the Ajika named Priyadarshana

and took initiation. At the end of her life she became the most beautiful goddess Manikoola, the

beloved of the Saudharma Indra. Meanwhile Purna-bhadra and Mani-bhadra both brothers

diligently observed the vows of a shravaka, spent their wealth in the seven Dharmakshetras

(fields of merit), and at the end, their lifespan completed, became Samanaka-class gods in the

Saudharma heaven with a two-ocean lifespan.

[36–51] Having completed their lifespan there, through the rise of remaining meritorious karma,

those two became the sons Madhu and Kridava of King Ahuddas and his queen Kashyapa in

Hastinapura city of the Kurujangala country in this Jambudvipa. One day King Ahuddas gave

the kingdom to Madhu and the crown-prince position to Kridava and himself became a pure

disciple of the monk Vimalaprabha. One day King Kanakaratha of Asalakantha city came to the

forest to be with his queen Kanakamala. At that moment, seeing Kanakamala, King Madhu

became tormented by desire and brought her home. King Kanakaratha was very grieved by this

and, going to the ascetic Dvijati, adopted the vows of austerities. Meanwhile the time of both

brothers Madhu and Kridava passed very happily. One day King Madhu, having heard the nature

of dharma from the monk Visalavahana, condemned his own misdeeds and, together with his

younger brother, became the Indra born in the Mahashukra heaven. Having completed his

lifespan there, through the rise of remaining merits, that soul of Madhu was born as a son

through Rukmini — having been purified through good conduct, the sins arising from

misconduct are destroyed. Meanwhile the soul of Kanakaratha, having performed false

austerities, became the Jyotishi god named Dhusakelu and set out in his divine chariot through

the aerial path at will. Other gods were driving his chariot; unexpectedly as it was moving along

it stopped over the body of the child Pradyumna. Suspecting it had been stopped, as he

contemplated the accumulated sins of the child, that god thought: 'Who has stopped my

chariot?' As soon as he thought this, through his partial-clairvoyance he understood: 'This is my

enemy from a previous life — when I was Kanakaratha, this one in his arrogance took away my

wife; so now I shall make him taste the fruit of that.' Thus inflamed by the fire of enmity, he put

all the inner-court residents into a deep sleep through his power, lifted up the child, and flewaway through the aerial path. Then he thought: 'I should do something such that this child dies

after suffering pain for a long time.' Thinking thus — as if impelled by the child's own merit —

that god descended from the sky to the Khadira forest and placed the child under the branches

of a Takshakavas-like tree, then departed to his own abode.

[54–61] By divine coincidence, at that very time Kalasamabhava — the king of the Vidyadharas

of Meghakoota city in the beautiful country of Mrigavati on the southern range of the Vijayardha

mountain — was passing through there with his queen Kanchanamala on his way to worship

Sri Jinendra. Seeing the great stone moving he was astonished, and looking all around the

stone he saw below it a blazing-brilliant son. The king, lifting up the child, said to his queen: 'O

dear one! This child did not come under the stone naturally — some sinful enemy from a past

life placed him here. O beautiful one, see how this child blazes like the rising sun! Therefore, O

fair one, let this child be your son — accept him.' The queen replied: 'O lord! If you give him the

crown-prince position, I shall accept him.' Hearing this, King Kalasamabhava also agreed, and

saying 'So be it,' wrote it on a gold leaf from his queen's ear-ornament. Thereafter both king and

queen brought that child to the city with great festivity and gave him the name Devadatta

according to due custom. While those two, their hearts delighted by the child's games and

antics, were passing their time in unalloyed happiness, Rukmini began to burn like a land-lotus

in the fire of grief born of separation from her son. She became devoid of activity and thought,

with feeble intellect scarcely functioning in considerations of what was to be done and not

done — like a rain-cloud emptied of all its water, devoid of beauty; like the body's brilliance

departing with the life-breath. Krishna too, like a tree that is scorched even from a distance

from the creeper, suffered great grief at the son's separation along with Rukmini.

Devaki's Question — Previous Lives of the Six Sons

[199–200] Then Devaki also asked Varadatta-Ganadhar: 'O Lord! Six monks came to my house in

pairs to beg for food — why did I feel such affection for them as for my own kinsmen?'

[201–299] The Ganadhar began to tell this story: In this Jambudvipa in the city of Mathura in the

Shaurya country there was a king named Surasena. In that very city there was a merchant

named Bhanudatta; his wife was Yamunadata and they had seven sons: Subhanu (eldest),

Bhanukiti, Bhanushena, Bhanusura, Suradeva, Suradatta, and Surasena (youngest). With those

seven sons both parents were greatly adorned, and through the rise of their meritorious karma

they were fulfilling the householder's dharma. One day King Surasena himself accepted

initiation from Acharya Abhayanandi; hearing this, the merchant Bhanudatta also accepted

restraint, and Bhanudatta's wife Yamunadata also accepted initiation near the ajika Jinadatta.

With both parents gone into initiation, all seven of the merchant's sons fell into the seven vices

and through the rise of sinful karma destroyed all their father's wealth; seeing this the king

expelled them from his city. Going thence they all arrived in Ujjayini. There they left Surasena in

the cremation ground and the other six brothers entered the city to commit theft. While the

brothers were gone, another event occurred at the cremation ground: in that city King

Vrishabhadhvaja was ruling; he had a brave warrior named Dridha-praharya whose wife Vap-

rashni bore a son named Vajramushti. In that same city there was a daughter named Mangi

born to the merchant Vimalchandra and his wife Vimala — she was married to Vajramushti.One day in the spring season all went to the forest for recreation. Mangi also prepared to go and

put her hand in a pot to get a garland; but her mother-in-law Vap-rashni, out of jealousy, had

placed a black snake in that pot along with the garland — for such is women's nature, there is

no deed they cannot do. When Mangi put her hand in, the serpent king whose venom was

potent in spring bit her hand. At once the poison spread through her entire body and she

became motionless. Vap-rashni then covered the daughter-in-law Mangi's body with straw

and left her in the cremation ground. Vajramushti, returning home from the forest recreation,

asked his mother: 'Where is Mangi?' The mother made up false excuses. Not finding Mangi,

Vajramushti was very grieved; he took his bare sword and went out at night to search for her.

Arriving at the cremation ground he saw the monk Varnadharma, who had assumed the

Pratima-yoga (standing meditation). Vajramushti bowed with great devotion, joined his palms,

and made a vow: 'O Revered One! If I find my wife, I shall worship you with a thousand-petalled

lotus.' Saying this, he set out, and presently saw ahead of him a woman lying there, poisoned

but partly conscious. He at once removed the straw from all around her and quickly brought her

near that monk. Through the medicine of the touch of the monk's lotus-feet she was rid of the

poison and immediately rose up and made her husband happy. Vajramushti, his heart filled

with great love for the monk's lotus-feet, went to fetch lotuses; meanwhile Surasena, who had

been hiding behind a tree and watching all this, went to test Mangi. Going to her he revealed his

body, spoke sweetly, showed good manners, looked at her with playful eyes, and jested — by all

this he quickly brought her under his spell. Then Mangi said: 'I am ready to go with you — take

me and leave.' Hearing this very plain statement, Surasena said: 'I am very afraid of your

husband, so you should not say this.' Mangi said: 'Do not fear him at all — what can that coward

do to you? I shall devise something so you face no harm.' While this conversation was going on,

Vajramushti arrived with lotus in hand; arriving, he gave the sword to his own wife Mangi and

himself began to pay reverential homage to the monk's lotus-feet. At that moment Mangi

raised the sword to strike him. But Surasena at that moment stopped the sword with his own

hand, and all his fingers were cut off and fell to the ground. Seeing this, Vajramushti said: 'Dear,

do not be afraid.' Mangi, frightened, lied: 'I was startled.' At that moment all of Surasena's

brothers arrived with the stolen goods and said: 'Brother, take your share.' But Surasena, having

become deeply dispassionate, said: 'I need nothing from wealth now — I am very afraid of the

world, therefore I shall accept restraint.' When all the brothers asked what had caused his

renunciation, Surasena showed the wound of the cut fingers and narrated all his and Mangi's

conduct. Hearing this, Subhanu began to censure women as follows: 'Indeed, it is women who

are the fitting objects of censure — for what else are women fit? They appear good only in

form; it is by their form alone that they very quickly beguile others. By displaying artificial

affection they appear attractive to the passionate eye, and they dress up in charming

ornaments of many kinds. Like the row of Kipaka fruits that are delightful in appearance but

hide poison within — to whom can these women not bring destruction? They are mothers not

only of their own children but of all vices; just as wrong teaching produces bad learning that

causes suffering, so these too cause suffering. Just as the female snake — soft, cool, smooth,

appearing pleasant to the touch — takes away life and is sinful in nature, so too are these

women soft, cool, smooth, pleasant to the touch, yet they take away life and are sinful in nature.

The snake's venom is only in its mouth and may or may not kill; but the venom of women fillstheir entire body, cannot be suddenly removed, and kills without ceasing. Just as merciless

sinful killers cease their vile acts only at the taking of another's life — without interval — so too

do merciless sinful women's vile acts continue without interval until they take another's life. All

women from birth itself are the embodiment of poison — but the policy-makers who create

poison-maidens do not know this (for if they did, why would they create poison-maidens?).

These women are filled with millions of crookedness; their cruelty reaches the final limit; they

are the five sins incarnate. Therefore these women of wondrous conduct — how can they not

be called barbaric?' Thus Subhanu, together with all his brothers, became dispassionate from

the world. He gave all the earned wealth to the women and they all took initiation near the

monk Varnadharma. Seeing this, their wives too took initiation near the ajika Jinadatta — for

what reason will the nearly-liberable not find for taking up austerity? One day those seven

monks were in the forest of Ujjayini when Vajramushti arrived and asked with due reverence:

'For what reason have you accepted initiation?' They truthfully explained their reason. Mangi

also asked the ajikas why they had taken initiation; learning the reason she attained

enlightenment and took initiation near those very ajikas. Vajramushti too became a disciple of

Varnadharma-muni. At the end of their lives, all seven brothers, observing samnyasa, became

Trayastrimshat-class gods in the first heaven with a two-ocean lifespan. Coming thence

through the rise of meritorious karma, in the eastern Bharata-kshetra of Dhataki-dvipa on the

southern range of Vijayardha mountain in Nityaloka city, they were born as sons to the splendid

King Chitrachula and his queen Manohara — Subhanu's soul as Chitrangada (the eldest), and

the other six brothers in three pairs in three successive births as Garudhvaja, Garudavahana,

Manichoola, Pushpachoola, Gaganandana, and Gaganachara.

[254–258] In the same Dhataki-dvipa, in Meghapura city of the southern range of Vijayardha,

King Dhananjaya was ruling; his queen was Sarvasri, and their daughter was Dhansri — like a

second Lakshmi. In the same southern range of Vijayardha in Nandapura city, a king named

Harishena ruled like a lion over his enemies; his queen was Shrikanta and their son was

Harivahana. That Harivahana, renowned for his virtues, was in kinship also a fitting husband for

Dhansri. Therefore in Ayodhya, Dhansri's svayamvara was held, and she placed the garland with

great love around Harivahana's neck. In that same Ayodhya there was a chakravarti king named

Pushpadanta; his queen Pritikaramata had a son expert in sins named Sudatta, who at that

very moment killed Harivahana and abducted Dhansri. Seeing all this, Chitrangada and the

other seven brothers became dispassionate and, going to the lotus-feet of the Tirthankara

named Bhutananda, accepted initiation.

[259–298] At the end of their lives, observing samnyasa, all seven became Samanaka-class

gods in the fourth heaven with seven-ocean lifespans. Coming thence they were born in this

Bharata-kshetra in Hastinapura in the Kurujangala country. Subhanu's soul was born as a son

named Shankha to the merchant Shvetavahana and his wife Bandhumati — that Shankha was

himself like Kubera in wealth and prosperity. In that same city King Gangadeva was ruling; from

his queen Nandayasha, the other six brothers' souls were born as three pairs in three

successive births: Ganga, Nandadeva, Khadgamitra, Nandakumara, Sunanda, and Nandishena.

When Nandayasha was in her seventh pregnancy, the king became distant from his queen

from the start. The queen, thinking 'there must be some wicked son in the womb by whosecoming the king has become distant from me,' at the child's birth immediately gave the

newborn to the nurse Revati and said: 'Hand this over to my elder sister Bandhumati.'

Accordingly, the nurse handed the child to Bandhumati, who named him Nirnamaka. One day

all the people went to the Nandana garden; there all six of the king's sons were sitting and

eating together. Seeing this, Shankha said to Nirnamaka: 'You also eat with them.' According to

Shankha's command, Nirnamaka sat to eat with them; seeing this Nandayasha was very angry

and saying 'Whose child has come here?' she kicked him, causing grief to both Shankha and

Nirnamaka. One day both Shankha and Nirnamaka went with the king to pay reverence to the

clairvoyant monk Drumasena. Both bowed to the monk, heard the nature of dharma, and then

Shankha asked: 'Why does Nandayasha become angry with Nirnamaka without any reason?'

The monk told the whole story — in Girapura city of the Sorath country, King Chitratha had a

cook named Amritarasayana who was very skilled at preparing meat; he satisfied the king by

feeding him meat. The king, addicted to meat, gave him twelve villages. One day the king went

near the monk Sudharma; there he heard the scriptural teaching, obtained the Ratnatraya, gave

his kingdom to his son Megharatha, and became a monk himself. That king Megharatha also

took the vows of a shravaka and had all the villages taken back from the cook save one. Another

day those very monks came to the king's house for food; the cook, having a grudge against

them because of the loss of the villages, gave them a cooked bitter gourd adorned with all

spices. The monks left with that food and arrived at Girnar mountain; because of that food they

died there. Having accomplished all the aradhanas (spiritual practices) at the end, they became

Ahamindras in the Aparajita heaven of the Pancha-Anuttara with the minimum lifespan,

possessing great supernatural powers. That cook too died at the end of his life and went to the

third hell; coming out thence and suffering many sorrows he wandered long in samsara. Then

through the rise of sinful karma he was born as Yaksha, a son of the householder Yajnadatta

and his wife Yajnadatta in Palashakuta village in the Malaya country. Yajnadatta and Yajnadatta

had another younger son named Yakshila. Of those two brothers, through the rise of their

respective karma the elder was merciless, so people, following his conduct, called him

Niranukampa (without compassion); the younger was compassionate, so people called him

Sanukampa. One day Niranukampa was taking a cart full of goods pulled by bullocks; in the

road a blind snake was sitting; Niranukampa's heart had no compassion, so despite

Sanukampa's repeated warnings, he drove the cart over the snake. The snake, crushed under

the weight and dying involuntarily (akama-nirjara), was reborn as the daughter Nandayasha

from King Vasava's queen Vasundhara in Shvetavika city. Thereafter Sanukampa counselled

Niranukampa at length that he should never do deeds that cause suffering. Hearing all this,

Niranukampa was somewhat pacified, and dying at the end of his life he was born as

Nirnamaka. Therefore through the rise of the sinful karma earned in a previous birth,

Nandayasha is angry with Nirnamaka. Hearing these words of monk Drumasena, all six sons of

the king, and Shankha and Nirnamaka, all became dispassionate and accepted initiation. Along

with them, out of affection for their sons and their own wish, both Nandayasha and the nurse

Revati also accepted initiation near the ajika Sunvrita. One day both those ajikas in their

foolishness made a nidana (vow tainted by desire): Nandayasha made this nidana — 'May

these be my sons in the next birth too'; and Revati made this nidana — 'May I nurture them.'

Thereafter all, performing austerities and aradhanas according to their capacity, at the end oftheir lives became Samanaka-class gods in the Mahashukra heaven with a sixteen-ocean

lifespan. Coming thence, Shankha's soul became Baladeva-Baladev; Nandayasha's soul was

born in Magavati country in Dakshinapura city as the daughter of King Devasena and queen

Dhanadevi; because of the nidana she obtained a female existence after a divine existence;

Revati's soul was born as the excellent merchant-woman Alika, wife of the merchant Sudrishti

of Bhadrila city in the Malaya country; and the six princes' souls were born as six twin sons

(yamala) — born two by two in three pregnancies to Devaki. At that time, out of fear of Kamsa

and by Indra's command, the god named Negasarsha lifted up those sons and placed them in

the house of the merchant-woman Alika; therefore Alika herself raised those sons. Their names

are Devadatta, Devapala, Anikadatta, Anikapala, Shatrughna, and Jitashatru. All six brothers will

be liberated in this very birth. Those six brothers, in their new state, had accepted initiation and

had come to the city for alms — therefore seeing them, the love from your previous birth for

them arose in you. Nirnamaka, while performing austerities, saw the sovereignty of the

Svayambhu Narayan and made a nidana — therefore his soul became Krishna, the enemy of

Kamsa. O Devaki! — you came from where, those sons of yours came from where, and this

relationship appeared without any cause. Therefore one must say that the rise of karma is very

wondrous — even yogis cannot fathom its depths. Thus did the Lord Ganadhar, who of his own

nature confers grace on all worthy souls, narrate this entire story, and then Devaki paid

reverence to them with great devotion.

Satyabhama's Previous Lives

[301–315] Then Satyabhama too, bearing devotion toward the Ganadhar who possessed

scripture-clairvoyance, asked about her previous births. The Ganadhar then narrated

Satyabhama's story: After the tirtha of Shitalanatha, when dharma had lapsed, King

Megharatha was ruling in Bhadvilapura city. His queen was named Nanda. That king had a chief

Brahmin named Bhutisharma whose wife Kamala had a son named Shundayanashayana. He

was accomplished in the Vedas and Vedangas, but his intellect was absorbed in pleasures;

therefore he was extremely skilled in constructing false examples and false arguments, and

misled the king who could not bear physical discomfort by falsely saying: 'Indigent, foolish men

who dared to perform austerities imagined needlessly tormenting the body by such means —

in truth, simply by giving gifts of earth, gold, etc., one obtains desired happiness in the next

world.' Thus throughout his life he misled many other foolish people as well. At the end he died

and went to hell; coming thence he wandered through all the tiryak (animal) existences and all

seven hells. Then through the rise of his sinful karma he was born as a forest-dwelling Bhil

named Kala in the Bhallunki hamlet near the great river Mahagandha-vati flowing from Mount

Gandhamadana. One day he came near the monk Varnadharma; from his teaching he

abandoned flesh, honey, and so forth; and dying he was born as Haribala, son of King Purubala

and queen Jyotirmala of Alakapuri city on the Vijayardha mountain. In that existence he

accepted the material-restraint (Dravya-samyama) near the monk Anantavirya-muni, and at

the end of his life was born as a god in the Saudharma heaven. Having completed his lifespan

there and descended, you, Satyabhama, were born as the daughter of King Suketu and his

queen Svayamprabha in Rathanupura city on the Vijayardha mountain. One day your father

asked the excellent astrologer-augur named Nimitta-kushala: 'Whose wife will this mydaughter be?' The astrologer replied: 'She will be the chief queen of the Ardhachakravarti (half-

universal monarch).' Hearing this, Satyabhama was greatly pleased.

Rukmini's Previous Lives

[316–356] Then the great queen Rukmini bowed and asked about her previous births. The

Ganadhar of noble understanding said: In the Magadha country of this Jambudvipa, in a village

named Lakshmigrama, there was a Brahmin named Soma; his wife was named Lakshmimati.

One day Lakshmimati had bathed, put on ornaments, and was looking at herself in the mirror

when the monk Samadhigupta arrived for alms at her house. Seeing him she became

disgusted and angry — 'This person's body is covered with the filth of perspiration and is foul-

smelling' — and spoke words of censure. At that very moment her body was suddenly covered

with a leprosy disease called Udumbara, and all people drove her away with harsh words like a

dog. She lay in an empty house; longing for her husband in her heart, she died in great misery in

that very house, and was born as a muskrat in that very Brahmin's house. Out of (past) love she

repeatedly ran towards the Brahmin; the angry Brahmin seized her and flung her far outside, so

she died and became a snake. Dying there again through her sinful karma, she became a

donkey in the neighbourhood of that same Brahmin. That donkey repeatedly went to the

Brahmin's house; the angry Brahmin struck her with sticks and stones, breaking one foot; sores

appeared, and she fell troubled into a well and died in misery. Dying thence she was born as a

blind pig outside the same village; the dogs of the village bit and devoured the roaming pig;

and dying she was born as the sinful daughter Putaka of the fisherman Matsya and his wife

Manduki in the village named Mandira. From the moment of her birth her father died, and her

mother also died; she was raised by her grandmother, was inauspicious in all respects, and was

censured by everyone. One day she was sitting on the riverbank, and there on the very bank she

saw the monk Samadhigupta in Pratima-yoga, composed and tranquil. Her time of proper

ripening had arrived, so she made great effort to drive away the mosquitoes and insects from

the monk's body. When at morning that Pratima-yoga was completed, the monk took his seat;

Putaka also approached his lotus-feet and that intelligent woman heard the nature of dharma

from him, and accepted the observance of fasting on holy days (parva-upavasana) out of

religious purpose. The next day she saw an ajika going to another village to worship the Jina;

she went along with her and shared her food. Thus she maintained her livelihood and, fearing

sins, observed her conduct; she lived on a mountain. One day a shravika came to have the

darshana of the worshipping ajika; at her inquiry the ajika narrated with curiosity all her story,

saying with admiration: 'Though born in a low family, she observes such fasting.' Then Putaka

said: 'O mother, how do you think me meritorious? I am sinful.' Saying this she narrated to that

shravika all the previous births she had heard from the monk. That shravika was a friend from

some previous birth; hearing all this she said: 'Now, through the destruction of your sinful

karmas, you have attained the Jain dharma.' In this world, who does not fall into the misfortune

of ugly form, diseased body, foulness, and poverty through the rise of sinful karma earned in a

previous birth? Therefore do not grieve. The vows of conduct, celibacy, and fasting that you

have accepted are extremely precious provisions for the next birth — therefore do not fear

anything further. Thus that friend encouraged her. At the end of her life she observed samnyasa

with samadhi. Dying, she became the deeply beloved queen of the Indra of the sixteenthAchyuta heaven. There she experienced pleasures continuously for fifty-five palyopamas.

Descending thence, you, Rukmini, were born as a daughter of King Vasava and his queen

Shrimati in the city of Kundalapura in the Vidarbha country. Then in the city of Kosala, King

Beshaja was ruling; from his queen Madri was a son named Shishupala who had three eyes.

The king asked an augur: 'To have three eyes is something never seen or heard among humans

— what is the result of Shishupala's having three eyes?' The augur clearly answered: 'The one

by whose sight the third eye disappears — that person will kill him; there is absolutely no

doubt in this.' One day King Beshaja, Queen Madri, Prince Shishupala, and many others

enthusiastically went to Dvaravati to see Krishna. There, the moment Shishupala saw Krishna,

his third eye disappeared — for the powers of substances are truly wondrous. Learning all this,

Madri, following Krishna's instructions, came to have his darshana and with great fear

beseeched: 'O Revered One, give me the gift of my son's life.' Then Krishna said: 'Until this one

commits one hundred offences, he will have no danger from me.' Receiving this boon from

Krishna, Madri went home. Meanwhile, Shishupala grew in his early age as radiant as the sun —

for his circle (of advisors) was pure just as the sun's orb is pure; as the sun always destroys the

enemy darkness at its very rising, so he always rose and destroyed great enemies; as the sun

gladdens the lotuses, so Shishupala also gladdened Padma (Lakshmi); as the sun's rays are

sharp, so his taxation too was sharp; as the sun is fierce and powerful, so he too was fierce and

powerful; and as the sun covers another's brilliance and spreads his rays on the peaks of

mountains, so he too covered another's brilliance and placed his feet on the heads of kings.

Meanwhile Krishna was adorned with his simultaneous valour; even Shishupala wished to

make him act according to his command, attacking him like a lion. Thus that proud Shishupala

— renowned throughout the world for his fame, surrendering his lifespan — committed a

hundred offences against Krishna. That arrogant one who walked on his head (was completely

proud), ready to destroy Krishna's party, was set to attack Krishna's Lakshmi. Even an enemy

that has grown quiet, like the collection of sins, attacks at some point — therefore those who

seek liberation, like those who seek to conquer sins, should not delay in uprooting it. After some

time had passed in this way, your father, with great affection, was ready to give you to

Shishupala. Hearing this, Narada — desirous of witnessing a war — told Krishna everything.

Krishna then went with his six-division army, killed that formidable Shishupala, brought you

back, and bound the crown of the great queen on your head. Hearing all this from the Ganadhar,

Rukmini was greatly satisfied.

Jambavati's Previous Lives

[359–383] Then Queen Jambavati also asked the Ganadhar-dev with great respect about her

previous births. The Ganadhar said: In the Pushkalavati country of the eastern Videha-kshetra,

in Vitashoka city, there lived a merchant named Damaka. His wife was Devamati and they had a

daughter named Devila. Devila was married to Vasumitra but became a widow. Becoming

detached, she accepted vows near the monk Jinadeva and died; and she became a Vyantari

goddess in the Nandana grove of the Mandara mountain. Having enjoyed eighty-four thousand

years of lifespan there and descended, she was born as the very beautiful daughter named

Bandhuyasha of the merchant Madhushena and his wife Bandhumati in the city of Vijayapura

in the Pushkalavati country. Her merit grew day by day; there she had a friendship withJinadatta, the daughter of Jinadeva, and together with her performed fasts and so on, and

dying was born in the first heaven as a devangana of Kubera. Coming thence, she was born as

the excellent daughter named Sumati of the merchant Vajra and his wife Suprabha in

Pundarikini city. There she gave the ahara-dana to the ajika Subrata and observed the

Ratnavali-vrata fasts; and at the end of her lifespan became a fine apsara in the fifth heaven

named Brahma. After enjoying pleasures there for a long time, she descended and became — O

Jambavati — the daughter of King Jambava and his queen Jambushena in the city of Jambava

on the northern range of the Vijayardha mountain in this Jambudvipa. On that very Vijayardha

mountain, King Pavanavega had a son named Nami from queen Dayamala — he was

handsome and by kinship was a fitting husband for you, and he loved you. One day he went to

the Jyotirvan forest and there plainly announced: 'If King Jambava does not give me his

daughter Jambavati, I shall take her by force.' King Jambava became angry and sent the vidya

named Akshika-lakshita to devour him. But the king of Vidyadharas of Kinnarapura city, Yaksha-

mali, was Nami-kumara's maternal uncle, and he broke that vidya. Hearing of the defeat of all

his vidyas, King Jambava sent his son Jambukumara with an army. When he arrived, Nami-

kumara, taking his uncle with him, returned to his own city — for the result of any act done

without reflection is humiliation and nothing else. Narada, knowing all this, quickly went to

Krishna and described Jambavati's extraordinary beauty. Hearing this, Krishna wilfully decided

to abduct that virtuous woman, and therefore went with all his army-wealth and camped in the

Vidyadharas' forest. Thinking 'this task is very difficult,' he fasted and at night contemplated

how the task could be accomplished. See — the power of Krishna, who had subdued all three

divisions, was also impeded! But Krishna's merit against the Vidyadharas was such that a

younger brother named Yakshita from a previous birth, who had performed austerities and

become a god in the Mahashukra heaven, came and said: 'Accomplish the two vidyas I am

giving you.' Saying this he gave two vidyas, explained how to accomplish them, and departed to

heaven. Krishna then created a Milk-Ocean and, lying on the Nagashayya therein, for four

months properly accomplished the vidyas. Then the Simhavahini and Garudavahini vidyas were

accomplished — Baladeva took the Simhavahini and Krishna took the Garudavahini. Then he

fought King Jambava, defeated him, took his daughter you (Jambavati), and that Chakravarti

with great love installed her in the position of mahādevi. Even though the account of previous

births had been hidden, through the telling of the gifted Ganadhar it became as clear to her at

that moment as if seen directly.

Susima's Previous Lives

[384–398] Then the chief queen named Susima also asked the Ganadhar to tell her previous

births. The Ganadhar, like a kinsman devoted to his students without any reason, blooming her

heart-lotus with the rays of his words, said: In the famous country named Mangalavati in the

eastern Videha-kshetra of Dhataki-dvipa — which is the single means of all pleasures and

enjoyments for living beings — there is a city named Ratnasanchaya; King Vishvadeva was

ruling there, and his wise queen was named Anudhara. One day the king of Ayodhya killed King

Vishvadeva in battle; therefore, through extreme grief, despite the counsels of the ministers,

she threw herself into the fire. Dying, she became a Vyantari goddess on the Vijayardha

mountain with a ten-thousand-year lifespan; after completing that lifespan she wanderedthrough samsara in accordance with her karma. Then in Shaligrama of this Jambudvipa in

Bharata-kshetra, she was born as the daughter Yaksha-devi of the intelligent Yajnaka and his

wife Devasena. One day going near the monk Varmasena, she accepted vows, and gave the

ahara-dana to that same monk who was observing a month's fast; and after this, one day she

went to the forest to play, and being caught in a downpour she entered a cave, but there a

python ate her; dying, she was born in the Harivarsha-kshetra as a pleasure-land being; having

enjoyed pleasures there she became a Nagakumari goddess. Coming thence, she was born in

the Pushakalavati country of the Videha-kshetra as the daughter Shrikanta of King Ashoka and

Queen Somasri in Pundarikini city. One day she accepted initiation near the ajika Jinadatta,

observed fine vows, and performed severe fasts of the Kanakavali-vrata for many days. At the

end of her lifespan she became a goddess in the fourth Mahendra heaven; experiencing the

divine pleasures and completing the lifespan, she descended and became your daughter with

fine marks — the daughter of King Surasthavarddhana and his queen Jyeshtha. You are

Krishna's virtuous and beloved chief queen and live your days happily. Hearing the account of

her previous births, Susima was very pleased — for who is not satisfied at obtaining ever-

increasing prosperity?

Lakshmana's Previous Lives

[399–413] Then Lakshmana too bowed to the monk and wished to hear her previous births. In

the Pushkalavati country of this Jambudvipa's eastern Videha-kshetra, King Vasava of

Arishtapura had a virtuous son named Sushena. For some reason King Vasava went near the

monk Sagarsena and accepted initiation, but his queen Vasumati, unable to leave the house out

of affection for the son, died through misconduct and became a Mlecchani (low-born woman).

One day she went near the Charana-monk named Nandivardhana and accepted the shravaka-

vrata. At the end of her lifespan she became the dancer-goddess of the Indra of the eighth

heaven. Coming thence, she was born as the eye-pleasing daughter Kanakamala of King

Mahendra and his queen Anudhara of the Vidyadharas in Chandrapura city on the southern

range of the Vijayardha mountain, and in the svayamvara named Siddha-vidya she placed the

garland and made Kumara Harivahana her husband. One day she went near the guru

Yashodhara on Siddhakuta mountain; hearing her previous births, she began to observe the

Muktavali-vrata fasts; at the end of her lifespan she became Indrani (queen of Indra) of the third

heaven with a nine-palya lifespan; completing that lifespan she descended and became the

daughter of King Shambara and queen Ramimati of Suprakara city. You are the younger sister of

Shripadya and Shruvasena but the greatest in virtues. You are complete in all marks —

therefore your name is Lakshmana. One day the Vidyadhara Pavanavega came to Krishna and

said: 'O Chakravarti! King Shabara has a daughter named Lakshmana who shines in the sky like

the crescent of the moon. She is fit to arouse love and is worthy of you alone.' Hearing

Pavanavega's words, Krishna sent him and said: 'You yourself bring her.' Receiving this

command, Pavanavega quickly went and brought her along with her parents and presented her

to the Chakravarti. Krishna also made her his pattarani and honoured her. Hearing her previous

births thus, she was very pleased.

Gandhari's Previous Lives[415–428] Then Krishna asked the Ganadhar about the previous births of Gandhari, Gauri, and

Padmavati. The Ganadhar spoke: In the Sukoshala country of this Jambudvipa in Ayodhya city,

King Rudrama was ruling; his charming queen was named Vinayashri. One day she went to the

Siddhartha grove where she gave the ahara-dana to a monk named Buddharthana. At the end

of her lifespan she was born in the Udakkuru pleasure-land; coming thence she became the

goddess Chandravati of the moon. Completing her lifespan there, she was born as the daughter

Surupa of the Vidyadhara king Vidyudvega and his queen Vidyudvega of Gaganavallabha city

on the southern range of the Vijayardha mountain in this Bharata-kshetra; she was married to

the extremely learned and valiant King Mahendravikrama of Nityaloka city. One day both those

spouses, eager with great longing, went to the Chaitya temples to worship the Jina, drank the

nectar of dharma listened from the mouth of a Charana-muni, and were both greatly satisfied.

Of those two, King Mahendravikrama accepted initiation near that very Charana-muni, and

Queen Surupa accepted samyama near the ajika Subhadra. Completing her lifespan in the

Saudharma heaven as a goddess with a one-palya lifespan, and descending, she was born as

the daughter Gandhari of King Indragiri and his queen Meramati in Pushkalavati city of the

Gandhara country. The king wished to give her to a young man, but the ever-troublemaking and

evil-minded Narada heard of this. Narada quickly came to Krishna and told him everything;

hearing it Krishna, overcome by passion, marshalled his army and fought with Indragiri; having

defeated King Indragiri and many other kings, he brought Gandhari and made her his chief

queen.

Gauri's Previous Lives

[429–441] The Ganadhar continued: In this Jambudvipa there is a renowned city called

Nagapura. King Hemaprabha of the Puru lineage was ruling there; his queen was named

Yashasvati. One day, seeing the Charana-monk Yashodhara, she remembered her previous

births. When the king asked, she narrated her own previous births, causing her husband joy by

the brilliance of her teeth: In the eastern Videha-kshetra related to the eastern Mandara of

Dhatakikhanda, there was a city named Ashokpura; in it there lived a fine merchant named

Ananda; his wife bore him a daughter named Anandayasha. One day the monk Amitasagara

came to her house for alms; Anandayasha gave him the ahara-dana, and through the rise of

meritorious karma the five-wonders rained at her house. At the end of her lifespan she was

born in the Udakkuru pleasure-land; enjoying those pleasures she became the queen-consort

of the Bhavanavasi Indra, and coming thence was born here. Hearing all this the king was very

pleased. Then one day she went near the monk Sagara and observed fasts; at the end of her

lifespan she became a goddess in the first heaven. Completing her lifespan there, she was born

in Kaushambi city of this Jambudvipa as Dhamiki, the daughter of the merchant Sumati and his

wife Subhadra. There she accepted the vows near the ajika Jinamati, properly followed the

vows of Jina-guna-sampatti and other disciplines, and at the end of her lifespan became a

goddess in the Mahashukra heaven. After many days coming thence, she was born as Gauri — a

mine of beauty, loveliness, and radiance — born to King Meruchandra and his queen

Chandravati in the city of Vitashoka. King Vijayananda of Vijayapura city, who has affection for

you, brought you here and gave you as gift, and you accepted her as chief queen. Hearing this,

Krishna was greatly pleased.Padmavati's Previous Lives

[442–460] Then the Ganadhar narrated the story of Padmavati's previous births: In this

Jambudvipa in the city of Ujjayini, King Vijaya had a queen named Aparajita, beautiful as

lightning; their daughter was Vijayashri. Vijayashri was married to King Harishena of

Hastirnashirsha city. She joyfully gave the ahara-dana to the monk Samadhigupta, and at the

end of her lifespan was born in the pleasure-land of the Hemavata-kshetra. After enjoying

pleasures there for a long time, she became the goddess Rohini of the moon. Completing one-

palya lifespan there, she was born as the pious daughter Padmadevi of Vijayadeva and his wife

Devila in the Shalmali-grama village in the Magadha country. One day she went near the monk

Varadharma and accepted the vow of abstaining from eating adzuki-bean fruits (a specific

vow). She remained firm in her vow. One day the Bhils (a forest tribe) attacked and destroyed

that village; everyone, fearing Simharatha, took Padmadevi and fled into the forest. Everyone

ate the poisonous fruits not knowing them — out of hunger. But Padmadevi, knowing them and

treating them as forbidden by her vow, refused to touch them, and without eating at all she

died and was born in the pleasure-land of the Hemavata-kshetra. From there she became the

goddess Svayamprabha in Svayamprabha-dvipa. Coming thence she was born in this

Jambudvipa in the Bharata-kshetra as the beautiful daughter Vimalashri of King Shridhara and

his queen Shrimati in the city of Jayantapura. She was married to King Meghanada of

Bhadrilapura. One day, the clear-minded King Meghanada gave up his kingdom and went to

accept initiation, and by austerities at the end became the blazing Indra of the Sahasrara

heaven with an eighteen-ocean lifespan. Thereafter she, Vimalashri, also accepted initiation

near the ajika Padmavati and began to observe the two-day fasts of the Achambala-vrata; at

the end of her lifespan she became a goddess in that same Sahasrara heaven. Completing her

lifespan there, she was born as this very Padmavati, daughter of King Hiranyavarma and his

queen Shrimati in the Rishi-kshetra. Out of attachment from samsara, in the svayamvara she

placed the garland and chose you, and thus having become the bearer of great virtue, she

obtained the position of chief queen. Thus the Ganadhar — the treasury of virtues — made all

the previous birth connections perfectly clear and explicit in sweet words. Hearing this deeply

joyful and sorrowful tale of his eight beloved queens, Krishna himself became contented,

settling into satisfaction at the natural course of events. Those queens too, holding in their

hearts the divine words of the Ganadhar that destroy their sins accumulated over many births,

were greatly pleased; and they directed their minds toward the dharma of the Arhat, which is

supremely auspicious and most beneficial. There is nothing in this world other than dharma

that is beneficial to living beings. Shame again and again upon the conduct of the foolish

beings devoid of dharma. Reasoning thus, all those righteous members of the assembly

accepted the dharma as taught by Sri Neminatha.

Thus Canto 71 — the narration of previous births in Neminatha's story — is complete. This is the

Twenty-fourth Section (Adhikara 24) of the Uttara Purana.

Canto 72 Opening — The Story of Pradyumna (Continued)[1–2] In the three-world assembly-hall (samavosharana), wise Baladeva, having known his

previous births, asked about the story of Pradyumna's birth in order to reveal it to all. Varadatta-

Ganadhar graciously began to speak.

[Agnibhuti and Vayubhuti's rebirths through to the kidnapping of Pradyumna] (See the

narrative above in Section F — the full story is given there from verses 3 through 53.)

Pradyumna Found by King Kalasamabhava

[54–61] (Continued from Section F above.)

Further Story — King Madhu, Rukmini's Grief, and Krishna's Search

[62–65] Just as Rukmini, separated from her son, was burning like the forest-lotus vine in the

fire of grief, so too Krishna grieved. Just as even a tree that is separate from the creeper is

scorched when the creeper near it burns, so Rukmini and Krishna both suffered from the son's

loss. His wealth of conduct became devoid of compassion; his feeble intellect barely functioned

in considerations of right and wrong — like a rain-cloud from which all the water has gone,

devoid of beauty; like the body devoid of radiance after the life-breath has departed. In the

same way Krishna too grieved greatly.

End of Part 8 translation. Th